

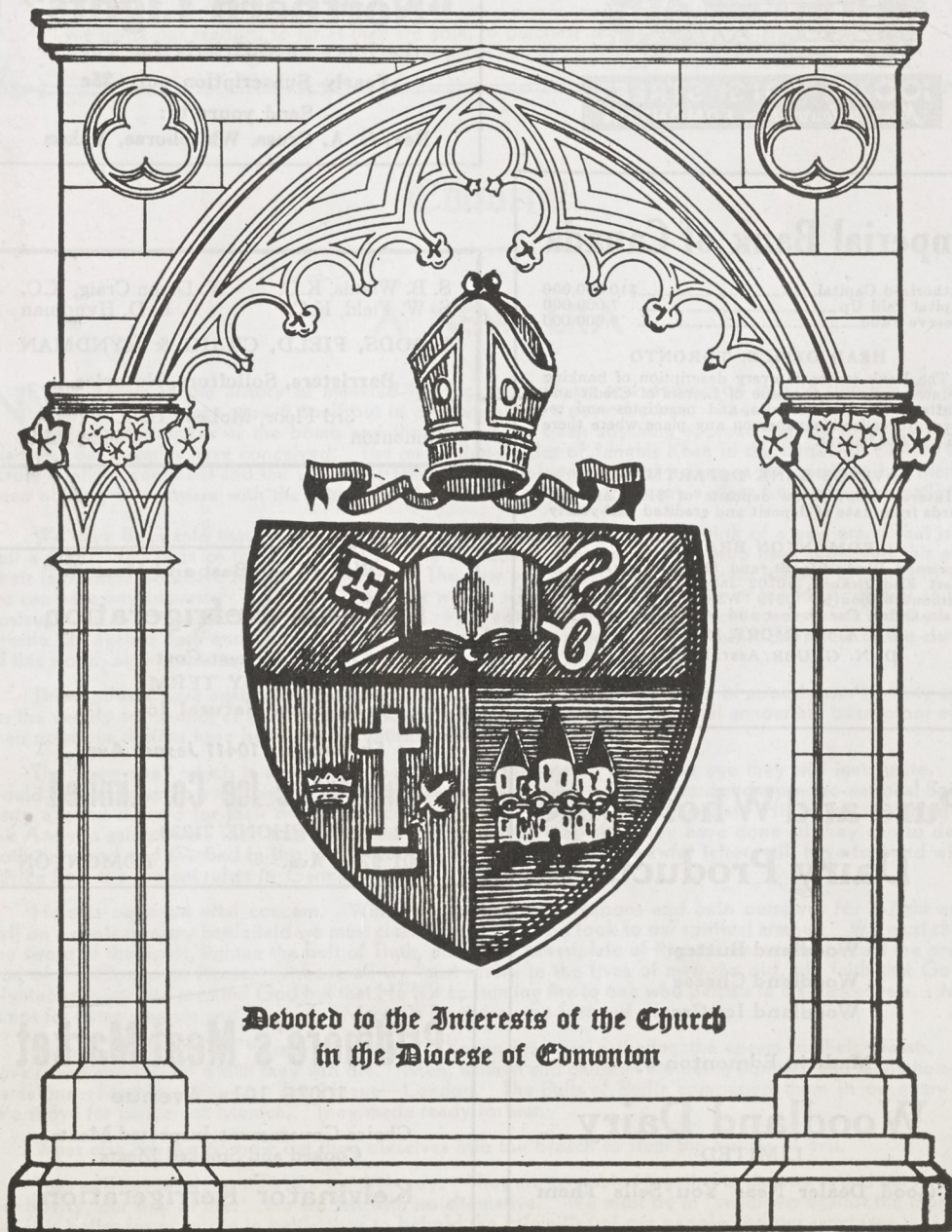
# The Church Messenger

DIOCESE OF EDMONTON

VOL VII.

EDMONTON, SEPTEMBER, 1940

No 125





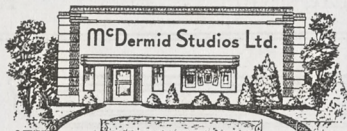
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## Church Messenger---Diocese of Edmonton

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### Editorial

## A NEW ERA

**N**EVER before in the history of mankind has such wickedness and destruction stalked through the world. It is true that history repeats itself but in one sense it can never be true. There never has been anything quite as destructive as the bomb and there never has been anything approaching the magnitude of the plan that our enemies have conceived. The marauding hordes of Jenghis Khan in the thirteenth century swept across a whole continent and the victorious armies of Napoleon reduced a Europe to vassalage but there has been nothing to compare with the scope, efficiency and power of Germany's plans for world domination.

We have been told that we are witnessing the death of one age and the birth of a new era. That is only half a truth. The birth of the new age is not the immediate concern of those who have provoked this attack. Their immediate objective is world dominion. The new age they would inaugurate is not a prospect in which we can have any interest. The truth is that what we are witnessing is the massing of the forces of evil and their onslaught on the stronghold of man's soul. S. Paul aptly describes the present scene when he says: "We wrestle not against flesh and blood but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places."

These powers have again made an unholy alliance with the "four horsemen of apocalypse." They appear on the earthly scene and, as we have learnt to our cost, only those whose spiritual armour has been proof against their nefarious designs have been able to withstand the physical assault.

The "new age" which is so blandly spoken of by the enemy is not the age they will inaugurate. They would have us return to a mediaeval state where the Prussian Junker is the overlord and a pseudo-national Socialist Party a good steward for their own aggrandisement. Few realize how completely Hitler has sold himself to the Army to gain power. The "new age" that will be inaugurated after they have done all they can to destroy both the good and the bad in this is the one that a world, freed of the awful terror, will have to build without advice from the present rulers in Germany.

Here is our most vital concern. While we sharpen our weapons and train ourselves for a fight against evil on a contemporary battlefield we must cleanse our hearts and look to our spiritual armour. We must sharpen the sword of the Spirit, tighten the belt of Truth, polish the breastplate of Righteousness and perfect the preparation of the Gospel of Peace. Above all we must revive in the lives of men the old, old faith that God is a Righteous, a just and merciful God but that He is a consuming fire to one who persists in his wickedness. Mercy is not for those who sin and fear not. Mercy is for those who fear and do not sin.

Today we witness the "Battle of Britain." Young men are gathering the spears to their breasts. They have found an ideal for which they will die. Men, women and children are being bombed and made homeless. Barcelona—Madrid—Warsaw—The Hague—London. The Bulls of Berlin compassed them in on every side. We strove for peace—at Munich. They made ready for war.

What else can we do now but fling ourselves into the breach to stem the hordes of evil.

They will never inaugurate a new era their way. They are assembled together to destroy us and our sanctuary, our liberty, our way of life. We are left with no alternative. We must be in "readiness against the morning." For it is better for us to die in battle than to behold the calamities of our people and our sanctuary.



## On the Editor's Table

### LAST SUNDAY'S SERMON

Recently a letter appeared in the Montreal "Churchman" signed by Mr. Ernest Macdermot, of 1414 Drummond Street, Montreal, Quebec, in which he says: "I have given up criticizing sermons, even when I disagree with them, for I realize that preaching is a difficult and specialized work." Clergy will be very grateful for those kind words. They often wonder how on earth they are going to preach 104 good sermons a year for twenty years and are wistfully hopeful that the members of their congregation will understand that to be on top form every time they decide to come to Church isn't humanly possible. Some church members are very cruel in their criticism. It was the experience of one clergyman to be told on the church door step immediately after the service that he knew nothing about his subject, and on another occasion another was told by a member of his congregation that he "never got anything" from his sermons. This type of criticism is an abuse of the prerogative everyone has to exercise a free judgment. Most clergy welcome comment and criticism. None want their congregations to be mere sponges, soaking up everything, neither do they like to feel that those who listen simply come to hear a good sermon. Criticism is a sign of spiritual life but we would offer a word of advice to the hypercritical. If you criticize openly do it lovingly. An ill-timed criticism or a bad tempered criticism has been known to destroy a good man's ministry. The critical attitude of a congregation sets a seal of silence on a man's lips. On the other hand a sympathetic congregation can help a preacher to grow in spiritual things and give him eloquence.

Even as I write this a word comes over the phone concerning a sermon preached just recently. I was glad the voice didn't say: "It was a good sermon." It was more discriminating than that. It said, "I had never heard the subject treated that way before. I had always had difficulty with that passage but your way of dealing with it helped me." This is the only kind of commendation the preacher wants. He would rather say five words that will edify than ten thousand words with wings of eloquence that fly around and come to rest nowhere.

This word, then, to church-goers: Help your parson in his preaching, not by fulsome praise or harsh criticism, but by kindly interest and friendly tussle over points raised in last Sunday's sermon. Ride your hobby-horse if you will but don't use the whip.

### RELIGIOUS EDUCATION

The supreme task and the ultimate objective of Education in a Christian country is to develop Christian Citizens. Christian character ensures that knowledge will be used in a Christian way. There has been little evidence of any emphasis on character in the systems propounded and experimented with during the past decade or two and the educationists are increasing who now see the lack of this in the products being turned out of our educational institutions. There is a definite demand for an Educational Theory which will take full account of the whole personality and which

will give due emphasis to moral and spiritual values. For the Church there never has been any indecision about this matter. In a Christian Democracy it has always asserted that boys and girls must become truly Christian in thinking and truly democratic in the practice of their citizenship. We hold that schools must teach Christianity and teach democracy. Otherwise the claim to call ourselves a Christian Democracy becomes a piece of mere ballyhoo.

This is why we on our part place so much importance on Sunday School. It is not too much to say that the Sunday School has preserved those Christian Ideals that were in danger of being ignored. There may be a better substitute than the Sunday School but it has not yet been found and until the seemingly eternal difficulties arising from the present lack of understanding between Churches, State and Educationists are solved, there must always be a Sunday School.

### NEW CHURCH HOUSE

Their Majesties the King and Queen attended the recent meeting of the Church of England Assembly and officiated at the opening of the new Church House, London. In one of his timely addresses he said: "I trust that it will become the symbol and centre of the manifold activities of the Church, and the real fellowship among its members at home and overseas." No public appeal was made for subscriptions although the cost of erection was £550,000. The mortgage will be met by the revenue estimated at £40,000. The Archbishop of Canterbury presided and also referred to its symbolic feature by saying: "As around Your Majesties' United Kingdom there has grown up a great commonwealth of nations, united by their loyalty to the Throne, so around the Church of England there has been growing up a great federation of Churches throughout the world, united by the tie of their communion with that ancient Church. It is our hope that, in the opportunities which this Church House will give, our brethren from overseas who visit this country, may be better able to realize in some measure their fellowship with the Mother Church."

### WAR

John O'London in his weekly letter to "Gog and Magog" writes as follows:—

Gentlemen, I was brought up in the Quaker doctrine that all war is unlawful. Today I am very sure that peace is sometimes unlawful. Byron put it in a nutshell:—

"War's a brain-spattering, windpipe-slitting  
art,  
Unless her cause by right be sanctified."

In 1824 he believed war to be sanctified by the rights of Greece, and for Greece he died a soldier. There is a story of a lusty Quaker who solved the problem by re-stating it. While the ship in which he was a passenger was being boarded by pirates he saw one of the cut-throats reach the deck.



Forbidden by his faith to bear a weapon, he advanced to the fellow and, saying mildly, "Friend, thou art not wanted here," pushed him back into the sea with a good conscience.

### The Finnish Church

The evangelization of Finland in the thirteenth century—its first apostle, St. Henry of Finland, was an Englishman—is a romantic story. Christian Finland was bound up in one block with Christian Sweden, and its Church was one of jurisdiction and life with the Church of Sweden. At the Reformation the Church of Finland went with the Church of Sweden in accepting the Declaration of Augsburg, and became Lutheran to a man.

To be a Finn is to be a son of the Finnish Lutheran Church. The 70,000 Orthodox in Finland are Russians, or of Russian tradition. The three and a-quarter million Finns are devoted members of their historic Mother Church to which they owe their survival as a nation.

Among the Lutheran Churches the Swedish Church is the High Church. It has not only retained its High Mass, its vestments, lights, crucifixes, and so on; it has retained, visibly and in unbroken outward succession, its historic episcopate. In their mystic Church life the Finns are of one block with the Swedes. The restoration of the Apostolic Succession of their bishops—Finland has four bishops, Abo being the primatial see—which was broken in the 'eighties by the refusal of action of the Tsardom, was undertaken by the Swedes after the Great War.

### "Reverend"

The use of the word "Reverend" without the definite article is giped at in the following jingle which I quote from the Scottish Guardian—

Call me Brother, if you will;  
Call me Parson—better still.  
Or if, perchance, the Catholic frill  
Doth your heart with longing fill—  
Though plain Mister fills the bill,  
Then even Father brings no chill  
Of hurt or rancour or ill-will.  
To no D.D. do I pretend  
Though Doctor doth some honour lend,  
Preacher, Pastor, Rector, Friend,  
Titles almost without end  
Never grate and ne'er offend;  
A loving ear to all I bend.  
But how the man my heart doth rend,  
Who blithely calls me Reverend.

## Diocesan News

### REPORT OF A.Y.P.A. SUMMER CAMP AT KAPASIWIN

Three memorable days of jolly fun and worship for 100 care-free young people was spent last August 3rd, 4th and 5th, at our old camping grounds Kapasiwin Beach.

The Camp was a success. We had two gloriously hot days with just a little rain Saturday night, which didn't prevent the opening dance from being a huge success. Saturday night at midnight a very impressive candle-service was conducted by Art Potter in the open-air chapel.

Early Sunday morning the whole camp was awakened by shouts and yells at 6.30 a.m. Ralph Berry had arrived at this unconventional hour and for awakening the other boys, he received a good ducking under the pump. We decided later that we should have a moving picture of the ducking, so, in the middle of the afternoon, the four assailants donned their pyjamas, and Ralph proceeded to get another ducking. At 8.30 Sunday morning our Camp Captain, Rev. "Skipper" Cuttell, conducted Holy Communion in the open-air chapel.

After a good game of baseball, we all went swimming, which cooled us down considerably. Our paper chase was a lot of fun, even though some of us ran into a beehive and came out quicker than we went in.

Interesting discussions were held on both Sunday afternoon and Monday morning conducted by Garth Walker and Rev. Nainby. On Sunday evening the whole camp boarded the truck for Wabamun where Sunday evening service was held.

Monday morning we did something that probably no other camp has ever done—we slept in an hour later than scheduled, but we really needed that extra hour of sleep. Holy Communion was administered by Rev. Wolff.

Water-polo provided lots of hard-fighting-fun, with a number of good duckings being the main theme. Monday evening we climbed into the truck and went to an Indian wedding dance which was held four miles into the Reserve. Not only did the Indians dance but we danced with them and every-one was "ugh'n" and "how'n" around all night.

Hot cocoa and cookies spelt farewell to another wonderful A.Y.P.A. Summer Camp. Closing prayer was said by Rev. Wolff, and we all left Summer Camp for another year—a tired but happy bunch.

May it be God's Will that our members serving in His Majesty's Forces be with us next year at Summer Camp.





REV. L. D. BATCHELOR



REV. T. J. MATTHEWS

#### FAREWELLS

The Rev. L. D. Batchelor, assistant priest at the Cathedral, is leaving to take up new duties at Rothesay, in the Diocese of Fredericton. His predecessor has accepted a chaplaincy appointment and Mr. Batchelor carries on his work for the duration of the war. Mr. Batchelor has had extensive experience in this Diocese as Vicar of Westlock and Fort Saskatchewan, and as assistant at the Cathedral during the Rectorate of Dr. Rowe and following his resignation that of the Rev. A. M. Trendell.

Mr. Batchelor's work amongst the Young People was gratefully acknowledged by the A.Y.P.A. who presented him with an A.Y.P.A. ring in token of their gratitude and esteem. His work amongst the poor and needy and the unemployed is worthy of special mention and many are indebted to him for his solicitude and help. In his preaching doctrine was his main concern, believing that if a soul was built up in the faith it was spiritually equipped to meet life.

The good wishes of all go with him and his family.

\* \* \* \*

The parish of Edson has said farewell to the Rev. T. J. and Mrs. Matthews who left for Coaticook, Quebec, where Mr. Mathews has assumed charge of the parish.

Mr. Matthews long association with the Diocese bore fruit in the parish of Viking and in the difficult mission district of Edson. His work in Viking was fittingly concluded by the building of a new church there and in Edson already his energy and enthusiasm had resulted in a new parish hall and a new vestry. Mr. Matthews was noted for his interest in the Young People and always keeping in view the winning of a soul for God, used every means to bring them closer to the Church. He

directed his many talents always to this end. He will be greatly missed. We wish both Mr. and Mrs. Matthews Godspeed as they take up new work together in another parish.

## Rural Deanery of Edmonton

#### HOLY TRINITY

THE REV. CANON G. G. REYNOLDS

#### Choir

#### Hikawa Sails for Far East

A varied assortment of passengers sailed at noon on Tuesday, August 31th, on board M.S. Hikawa Maru of Nippon Yusen Kalsya, for many different points in Asia.

We would like to take this opportunity of saying that Miss Jessie Miller, a former member of our Choir, was on board on her return to Japan after a year's furlough in Canada, and it was most fitting that three of our choir members were able to be at the dock to see her off, Miss V. Hill-Male, Miss W. Audley, and Miss Ida Ellis, who were spending their holidays in B.C. at the time.

Mr. and Mrs. Miller and family were there, also several relations and friends, and if anybody was unhappy at the thought of Jessie going so far away from home, they certainly did not show it, and we are glad to say that the last we saw was Jessie on board waving to her many friends and thrilled at the thought of returning to her work, and the ship bathed in sunshine starting off for the long voyage to Japan. Mr. and Mrs. Miller and family left as soon as the boat actually started,



and were able to see and wave to Jessie from the wonderful Lion's Gate bridge as the ship passed—and where Jessie was watching for them.

Let us remember Jessie in our prayers—especially in these days of unrest and turmoil, and pray that she may have every success in her chosen work, to which she is so very much devoted.

Congratulations to Mr. and Mrs. Eric Frazer (nee Phyllis Smith) a former member of our Choir, who are celebrating the arrival of a son at the Misericordia Hospital on Thursday, August 15th.

Mr. and Mrs. A. C. Fleming, Wadhurst Road, announce the engagement of their eldest daughter Eva Margaret, to Corporal Douglas Campbell Lawford, elder son of Mr. and Mrs. N. Campbell Lawford, of Victoria, B.C. The marriage is to take place at Holy Trinity Church on Saturday, September 14th.

This is particularly interesting as Eva is at present one of our Choir members, and her grandfather, the late C. E. K. Cox, was at one time Choirmaster of our Choir. We wish you every happiness Eva.

### CHRIST CHURCH

THE REV. CANON G. P. GOWER

During the month of August the services of the Church were conducted by the Rev. F. E. Smith of the Cathedral Church at Peace River in the Diocese of Athabasca. We are grateful to Mr. Smith and also the Ven. Archdeacon S. F. Tackaberry and the Rev. Arthur Murphy for so kindly maintaining the regular ministrations during the absence of the Rector. Congregations during the summer months have been well maintained.

\* \* \* \*

We enter upon the second year of the War with vastly improved chances of success. I am not referring to the growing tide of war effort or the mobilization of the vast resources of the Empire. Neither have I in mind the indisputable facts which show that due to the magnificent defences and brilliant courage of our airmen the defeat of Britain is further off than ever. I have in mind the increased efficiency of our spiritual equipment. In any struggle the man with a conviction of the righteousness of his cause has the final advantage. The growing conviction that humble prayer and trust in a God who will not allow righteousness to be defeated is strengthening the wills of many. Our concern is to be worthy of our cause. This I think many are striving to do and for this we thank God.

\* \* \* \*

His Majesty the King has once again called for a day of prayer. If there was any feeling that the previous occasion was merely following a precedent set by his father George V and that it need not represent personal conviction that must surely be dispelled now. Our King is a man of deep religious faith and "does that which is right in the sight of the Lord."

With such spiritual leadership it is our own fault if we fail to respond. There are abundant signs however that many previously unmoved by the constant admonition of church leaders have been deeply stirred by the example of our King.

Perhaps the most remarkable feature of the national life of Britain today is the accord between Church and State. It is here that Anglicans can catch a glimpse of the importance of their Church in moulding the future for both. Ours is a unique task and we begin with a unique advantage.

\* \* \* \*

A Prayer list and a Roll of Honor are two things a Church should have. All friends and relatives of men and women serving in the forces who desire prayers for them are invited to send in their names with full particulars. Prayer at specific times will gladly be offered if due notification is given.

A spiritual cause can only be sustained by spiritual means. Your prayers will help.

\* \* \* \*

Once again we had a full church for the Service of Intercession on September 8th, the National Day of Prayer, when the incomparable Litany was said. So many remarked how appropriate and how satisfying were its magnificently worded petitions.

The Rector was also able to go to Onoway that Sunday afternoon for a similar service when the Church was filled with worshippers.

### ASHMONT, RIFE, GRAND CENTRE

THE REV. W. DEV. A. HUNT

The main activity of the past summer months has centred around Moose Lake, where there has been held a mothers', boys' and girls' camp. The mothers were unlucky as regards the weather, but the boys and girls enjoyed almost perfect camping conditions. The object of the children's camps was to enable the children to enjoy a real holiday in close contact with Church life and teaching.

The organizing, provisioning and running of the camps entailed a great deal of work for Miss Davies and Miss Bee of the F.M.L., but we all feel that the results were well worth while, and that the enthusiasm engendered in those who attended augurs well for next year's camps.

At the boys' camp we had the assistance of Mrs. Alec. Ross of Rife, whose youngsters were amongst those under canvas. The girls were fortunate in having as a physical training instructress one of our Vilna members, Miss Dorethea Weder, and, as a camp-fire leader, her sister Margaret. Mr. Fred Baker came down from Grand Centre and brought with him three boys and six girls.

The boys nearly got stranded over a week-end owing to the rear end of the Vicar's car breaking while on the way to the station at Bonnyville when everybody in camp was packed and ready to leave on his return. As all the provisions were exhausted the situation looked serious; but thanks to the kindness of two parishioners, Cpl. Rayment of the R.C.M.P. and Mr. Reid, the boys were safely transported home. Mr. Cheshire also helped to save the day by bringing the Ashmont boys on from St. Paul.

We are much indebted also to the kindness of those friends in Edmonton who so readily lent us tents and thus saved us a great deal of expense.



## CHURCH MESSENGER

The generous gift from the Greencourt Sunday School enabled the girls to have a boat at camp, and the boat in its turn enabled us to catch enough fish for several good meals, thus again cutting expenses.

At the time of writing we are looking forward to a visit from Fr. Serson, S.S.J.E., who plans to hold a teaching mission throughout the district during September. Starting at Beaver River on September 2nd Fr. Serson will visit in turn Duck Lake, Ashmont, Vilna, Rife and Grand Centre.

On Saturday, August 24th, a meeting of the Ashmont Vestry was called to discuss the serious financial situation facing the parish. Unfortunately only the few faithful members who always rally around were in attendance. These are already doing their share of the work; but the fact remains that the parish cannot be financed by a mere handful apart from the co-operation of those who claim to be church members and who look to the Church for ministrations in time of need.

On Thursday, August 22nd, some of the members of the Rife W.A. met at the home of Mrs. Lewis. There were not enough members present to conduct any formal business, but everybody enjoyed the visit and learned a good deal about the life and work of an Indian Agent's wife whose time is devoted to helping to raise the standard of living amongst the Indian women.

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### ST. STEPHEN'S

THE REV. J. C. MATTHEWS

**Sunday Services at St. Stephen's:** 8 a.m., 11 a.m., 7.30 p.m. Sunday School at 10 a.m., Juniors; 10.30 a.m., Senior.

**St. Matthew's Mission:** Second and Fourth Sundays, 9.15 a.m. Sunday School each Sunday, 11 a.m.  
Second and Fourth Sundays, 9.15 a.m.; First and Third Sundays, 7.30 p.m. Sunday School each Sunday, 11 a.m.

**St. Michael's and All Angels:** First and Third Sundays, 9.15 a.m. Sunday School each Sunday, 2.30 p.m.

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### ST. FAITH'S

THE REV. W. M. NAINBY

**Men's Guild:** The Guild met last Monday evening for the installation of officers for the year. We welcome Cline Thompson as our new President, and we are looking forward to a most successful year's work. The Guild is making plans for a monthly social evening on the second Wednesday of each month, but further announcements will be made.

Our thanks go to Mr. Tout and his helpers who made such an excellent job of re-decorating the interior of the church. The church looks so much brighter as a result, and we hope it will be possible to continue with further improvements. We are grateful for the gifts which made the painting possible, and further gifts of paint will be very welcome.

An effort is being made also to clean up the church grounds with the object of making a lawn and flower beds. Mr. T. Cole and G. Parham have been busy in this connection and Mr. Greene has promised us some black loam to level off the ground. We hope to accomplish most of this during the fall.

**Woman's Auxiliary:** W.A. meetings commence on Wednesday, 4th inst. A silver Tea has been arranged for this coming Friday, 6th Sept., in the rectory, 11841 93rd Street. The Tea will be held in the afternoon, and extend to the evening so that as many of the men as possible can also attend. The W.A. ask for the patronage of the whole congregation in this event.

**Choir:** Choir practises for the Junior and Senior Choirs begin this Thursday evening, and new members will be welcomed. The organ has been overhauled during the summer at considerable cost and an effort will be made to cover this expense. We wish to acknowledge several kind donations towards this.

**A.Y.P.A.:** The opening meeting of the A.Y.P.A. will be held in the parish hall, on Monday evening next, Sept. 9th, at 8 p.m. We are looking forward to a large membership, and all interested are invited.

The **Junior W.A. and Girls' Auxiliary** will also be commencing the year's activities this month. The Juniors meet on Wednesday after school and the Girls' Auxiliary announcement will be made later.

The **Boy Scout** and **Wolf Cubs** begin their meetings this week.

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### ST. MARK'S

THE REV. P. A. RICKARD

The Sunday School closed for the summer months by holding a picnic in Queen Elizabeth Park. Races, games, soft ball and swimming were the features of the afternoon after which a bountiful supper was served. Parents and friends also attended and a good time was had by all.

The Vestry held a successful whist drive on June 28th. Prizes going to Mrs. Shaw, Mrs. Ledgard, Mrs. Johns, Mr. Ledgard, and Mr. Rickard. Ice cream and cookies were served after the cards.

The W.A. featured a successful bazaar, tea and sale of home cooking in the Parish Hall, late in June. The ladies were pleased with the proceeds and wish to thank all those who made it such a success.

The Young Women's Group held a successful Strawberry Tea and Sale of Work in the Parish Hall on Wednesday, June 7th. Lilacs decorated the hall and tables and \$18.00 was realized for which the girls were very pleased.

The Young Women's Group closed for the summer months by holding a Mothers' and Daughters' Meeting at the home of Ruth Clark. Contests and games were features of evening and a lovely lunch was served by the girls.

(Local News continued on Page 19)



## Issues at Stake

### IX. — MILITARISM AND THE WAY OF PEACE

By Rev. Ebenezer Scott, M.A., B.D.

As Mr. Chamberlain, and Mr. Churchill after him, knew their British people, in appealing to their instincts of freedom and veracity and tolerance and fair-play and tenacity and fortitude, Herr Hitler knows his German people in trading on their fondness for all things military,—military organization, military display, military drill, military salutes and banners and badges and uniforms. It is not war, and certainly it is not magnificent. It is like grown-up men playing as little boys with tin-soldiers.

We may frankly admit that our own history has not been free from this childish militarism. The doggerel song, "we don't want to fight, but, by Jingo, if we do," gave the word Jingoism to the English language; and there must be quite a number of Englishmen still living who sang it with gusto in their school-days. But we do flatter ourselves that we have now outlived Jingoism. In Germany, on the contrary, it is as rampant as ever.

If it all stopped at the game, there would be nothing to alarm us. Our sense of humour has been a genuine factor in shaping the history of England and the British Empire; it has enabled us to see, not only the falsehood, but the humour, of extremes.

But unfortunately, the fun of the thing, as we see it, develops into tragedy. The glorification of war is erected into a philosophy. The great name of Hegel, who has evolved his theory of the state as the embodiment of the World Spirit, or Absolute, lent an imposing background to all the devices by which militarism is made attractive to the popular eye. It seems a far cry from Hegel to the tin-soldiers; but the tin-soldiers of German little boys, and the tin-soldiers which the little boys themselves become when they grow bigger, have a real place in the Hegelian philosophy.

War is represented as a necessity of the human constitution. Hegel would surely blush at some of the conclusions to which his doctrines have led his modern successors. Oswald Spengler, in his work, "Mankind and Technique", says that man is a "carnivorous animal", and that eternal peace would be "intolerable boredom". According to another German writer, war is "a supremely ennobling experience for a healthy and virile nation". Both Hitler in Germany, and Mussolini in Italy, make no secret of their belief that a nation would lose all its stamina if there were no more war.

On that Sunday morning when we entered the war, Mr. Churchill, now Prime Minister, said that we took up the challenge with a clear conscience. The coincidence of the declaration of war with the Lord's Day was obviously in his mind. Christ, though He pronounced His beatitude on the peacemakers, was not a pacifist in the special sense in which this word has been coined. He condemns every form of personal retaliation, but He recognizes the just employment of force to put down manifest evil. Crime must be met with criminal procedure, and some sort of force is necessary to combat the criminal acts of nations against the peace and welfare of other nations and of the world. Christ tacitly accepts war as something which must probably endure, to some extent at least, as long as all the nations are not attuned to the Divine ideal of universal brotherhood. Wars of aggression inevitably come under His condemnation. Wars of liberation must just as inevitably receive His blessing, as long as war, hideous as it is, remains the only means of ensuring freedom. War, or some other equivalent of force, can only be entirely abolished when His gospel of righteousness prevails among the nations, when it is no longer needed to overthrow the tyranny of the strong and relieve the oppression of the weak.

But if Christ is no short-sighted pacifist, He is the uncompromising enemy of militarism. If war arises out of the evil conditions of the world, to foster for its own sake the very spirit which produces war, to uphold the belief that war must for ever remain the



guiding factor in the life of man, is to put evil in the place of good, to blaspheme the Holy Spirit of God, to commit the unpardonable sin.

The Dayspring from on high hath visited us. The Issue is not between war and immediate peace, which at the present moment would be illusory and unjust; but between militarism, which is the way of perpetual war, and the Christian Gospel, which, even while we sit in darkness and in the shadow of death, will guide our feet into the way of peace.



## Swords Bathed in Heaven

"Our back yard is full of machinery which has been left out in the rain and has gotten rusted," said the Presiding Bishop, in explaining to the National Council of the Protestant Episcopal Church, that in planning for a general advance in all Church activities, "It would be a terrible misfortune if we saw an opportunity to invent some new machinery and add to what is already in the Church."

"The Episcopal Church has one of the best organizations for action," said Bishop Tucker. "What we aim to do is to oil up our machinery, put fuel into it and get it to work. We have all the agencies that are needed to carry on the organized work of the Church through a period of years. We do not need to organize any new machinery. There is no work which, during the next ten years, the old machinery cannot do."

Bishop Tucker said the essential on Church development is embodied in an Old Testament phrase, "Our swords must be bathed in Heaven."

"If we don't like reference to swords," he said, "we may recall that swords shall be turned into plowshares—but the swords, or the plowshares, must be bathed in Heaven. The work of God in this world has to be done through human capacities, but the human capacities must be baptized into Heaven, they must be bathed in Heaven. The Kingdom of God has to be built through human swords or plowshares, but they must be bathed in Heaven to represent God's way of fulfilling His purpose here on earth."



## Children's Day—October 20th, 1940

TWENTY-SECOND SUNDAY AFTER TRINITY

If you have not made your plans for a proper observance of Children's Day—the festival of the Child life of the Church—now is the time to do so.

To help you in this, the G.B.R.E. has prepared the following:

1. **The Church's Educational Sunday**—Suggestions to the clergy and Sunday School Superintendents .....**Free**
2. **Standing for Christ**—A message to the boys and girls of our Church on Worship and Church Attendance .....**Free**
3. **Envelopes for Children's Day Special Offerings** .....**Free**
4. **Order of Service for Children's Day** .....**\$1.00 per 100**
5. **Installation Service for Teachers and Officers** .....**5 cents per copy**
6. **Special Bulletin.** In place of the usual pamphlet containing a message to the laity, a Bulletin has been issued by the M.S.C.C., the G.B.R.E., and the C.S.S., together, setting forth the whole work of the Church. **This Joint Bulletin will be sent to the parishes in**

**time for distribution on Sunday, October 13th.**

Be sure to get your copies and to have them distributed to the members of your congregation on the Sunday before Children's Day.

**You will find some of the special work of the G.B.R.E. described in it.**

Part of the observance of this day should be devoted to a Young People's Service under the auspices of the A.Y.P.A. The Evening Service might well be used for this purpose and the Young People given a definite part in it.

This is also a good time to plan your Teacher Training work and to organize your Young People's and Adult Discussion Groups for the season. The following literature will help you to do this:

1. Teacher Training Leaflets—Nos. 1-3-5-6-7. .... **Free**
2. Adult Religious Education Leaflets—Nos. 1-2-3-3A .....**Free**
3. The Christian and War—Suggestions for Study Groups .....**Free**

Application for the **free literature** should be made to the General Secretary, G.B.R.E., Church House, 604 Jarvis St., Toronto 5, Ont.



## FORMER WEST CHINA BISHOP GIVES MORRISON ORATION

Archbishop Mowll of Sydney, Australia, was for some years Dean of Residence at Wycliffe College, Toronto, and has a great many friends in Canada. He left Wycliffe to take up the duties of Bishop of West China.

For the purpose of promoting Sino-Australian cultural relations, His Grace the Archbishop of Sydney, Dr. Mowll, gave the annual oration of the Morrison Foundation this year. Dr. Mowll, former Bishop of West China, talked on "West China through the Eyes of a Westerner", which oration took place in the Australian Institute of Anatomy, Canberra.

The Morrison Foundation was organized some eight years ago in memory of Dr. George Ernest Morrison, the first Australian adviser to the Chinese Government in the early years of the Republic. It was sponsored by overseas Chinese in Australia and several prominent Australians. Every year since then an oration has been given in May promoting Sino-Australian cultural relations.

The chairmanship of the Morrison Oration this year was held by the Prime Minister of Australia, the Right Honorable R. G. Menzies. Dr. C. J. Pao, the Chinese consul-general in Australia, moved the Vote of Thanks. His Excellency the governor-general of Australia, Lord Gowrie, was host to Dr. Mowll during the latter's visit to the Federal capital. As a token of interest in and respect for China, the prime minister and the Chinese consul-general entertained Dr. Mowll at dinner before the oration was made.

In the past years, many prominent scholars have lectured on the occasion of the Morrison Oration, including Dr. Wu Lien-teh, William Ah Kett, Dr. W. P. Chen, Dr. McDonald, director of the Australian National Art Gallery, Prof. A. Barker, formerly of Chiao Tung University, Prof. S. Roberts of Sydney University and Dr. C. J. Pao.

In the course of his lecture, Dr. Pao pointed out that the annual oration has led to a better understanding between China and Australia. Dr. Pao mentioned the work of the Sino-American Cultural Relations Association and several others in Chungking. He said that such a cultural association as the Morrison Foundation would no doubt make China better understood to the great British Commonwealth south of the equator.

The people of Australia have shown more and more interest in and concern over China affairs. Several months ago, they organized two associations to promote closer relations between China and Australia. One is the Australia-China Co-operative Movement under the chairmanship of J. F. Chapple, general secretary of the Australian Railways Union; the other is the China Cultural Society which held its first general meeting on November 15 last year when Prof. R. M. Crawford lectured on China's past and present.

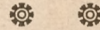
—M.S.C.C.



In connection with the Boy's Hostel, now called Gould House, in Palampur, India, it is very interesting to hear what some of these

little lads have risen to as a direct result of the help which the Church in Canada has given towards their education.

A recent letter from Mr. Guiton says, in speaking of one family of three brothers, that one who has graduated is now wireless operator in the Indian Navy. The second is now completing his education as a teacher and will return to the school in two years, fully trained to take up a position on our staff. The youngest one in school is a good student and speaks English well. All these boys are fine cricketers and will be a great credit to the school in the years to come. This is also true of practically all the boys in the school.



## PRIMATE ATTENDS GENERAL CONVENTION

The 53rd triennial General Convention of the Protestant Episcopal Church will assemble in Kansas City, in October. Bishops, priests, lay deputies will come from every State in the Union, as well as from the extra-continental and foreign fields in which the Episcopal Church has missionary work.

The Convention is the legislative body of the Church, meeting in two Houses, the House of Bishops, and the House of Clerical and Lay Deputies. The programme includes an address by our Primate who is to be the convention's special guest of honour.



## FORWARD DAY BY DAY

### Selection for this Month

Read Philippians 4.

*I know both how to be abased, and I know how to abound . . . I can do all things through Christ which strengtheneth me.*

In our spiritual life, as in motoring, some of our accidents are due to skidding and some are due to collision.

Sometimes life is too smooth and soft for us. From day to day we feel no challenge to heroism; not enough resistance to give us traction. Then, out of control we begin to slide. The slipping may at first be hardly noticed. A slight dishonesty here, or a lack of self-control there—a gradual dimming of our ideals—lapses in our effort to let God come into our lives. Finally we are skidding dangerously, and we feel helpless to stop ourselves. Happy the person who sees in time the dangers of the too-smooth road, and drives with extra care!

Sometimes, on the other hand, our lives crash suddenly against some big obstacle. Things are not too smooth and easy—they seem too hard for us, and we "crack up". We collide with some other person whose views oppose ours and we find our love and understanding going to pieces. We come up against some hard disappointment or bereavement, and find our faith or hope broken. We bang against some sudden great testing, and find our honour or our courage gone to smash. Happy the person whose spirit has been strengthened to meet life's collisions!



# Comments Original and Otherwise

## "Curate"

### THE MIRACLES OF DUNKIRK

The Rev. C. B. Mortlock preaching in Westminster Abbey on the Sunday following the Dunkirk evacuation said in reference to that withdrawal:

"One senior officer who has seen many campaigns, likened the saving of our men to the deliverance of the Children of Israel from the Egyptians. In the one event as in the other, it was the totally unexpected behaviour of the forces of nature which thwarted the enemy. Everybody now knows of the two miracles—the miracle of the darkness and the great storm on Tuesday, May 28, under the protection of which our forces were able to reach the dunes and beaches unmolested by the enemy aircraft; and the miracle of the great calm by which the waters of the English Channel favoured the passing between England and France of hundreds of little boats, pleasure craft built for fairweather sailing. These are in the immediate tradition of the miracles of the Biblical narrative."

In case any reader is inclined to say that that is the opinion of a clergyman, and therefore may be somewhat biased, I quote also from a layman. Sir Edward Seward, President of the British Association, in a speech at the King Edward VII School, Sheffield, referring to the evacuation of Dunkirk said, "I have spent most of my life in doing work in certain branches of science. I should not speak of miracles, but this evacuation is something beyond the physical. It is in my opinion miraculous."

### PRIME MINISTER CHURCHILL

From The Spectator (London) I quote as follows: "The Prime Minister has spoken. No one who heard his speech will ever forget it. The tears that actually rolled down his cheeks, as he sat down, and every one else stood up to cheer, were a measure of the deep emotion that stirs this great and gallant man. But they were also a response to the profound affection in which he is universally held."

### CAPITULATE NOT I

The London Times recently quoted the late Pauline Johnson, Canada's Indian poetess, as follows:

"They've torn my flag to ribbons, but in rents  
It floats above the height;  
Their standard shall not crown my battlements  
While I can stand and fight.  
I fling defiance at them as I say 'Capitulate?  
Not I!'"

### PRAYER AND DUNKIRK

That is the heading of an article in The Spectator (London) by Canon F. R. Barry in which he points out that the National Day of Prayer was followed in a few hours by the Belgian surrender, and the worst news we have had for centuries. Since then the Allied cause has grown steadily worse. Cynics were quick to take the

opportunity of saying "That shows how much good there is in praying."

I wish I could ask for space to quote the whole article but here are two paragraphs.

"Christian faith in God is not created and cannot be sustained by the keeping of a profit-and-loss account. The idea that we can use Him for our purposes is the very negation of religion. We are back in the primitive atmosphere of magic if we regard a National Day of Prayer as an attempt to procure what we want—as though by a long pull and a strong pull all together we could get the goods delivered from the slot. What we were really doing was not that. We were offering ourselves and our cause to His will, so that through us He may work His work, may use us as the servants of His purpose and enable us to overcome the evil. Who dare say that that prayer is not answered in the reborn faith and consecration with which our people have stood firm under the strain, in the inconceivable valour and endurance which have made Dunkirk immortal while the world lasts? There was the breaking in of a new factor from a dimension unknown to the Nazis to change and redeem the whole situation."

And later in the same article:

"Our faith stands not on any arguments but on Christ's Cross and Resurrection as the victory that overcomes the world. 'It is not history that makes faith in God, but faith in God that makes history.' That is what the aggressors have forgotten. Christian civilization is not finished. Whatever may be the suffering and loss and tribulation which we may have to face, God is the redeemer of the world, the God who raised Jesus from the dead, the God who is not overcome by evil, who reveals Himself in a hero's Cross; and He will bring the better resurrection. What is required of us is to be faithful, to defend the right as He gives us to see the right, and through life or death to trust in Him."

### DON'T TRY TO PUSH YOUR HEAD INTO YOUR BOOTS

That was the advice tendered by Rev. Pat McCormick to those present in the London Coliseum on the day of special prayer last May. It was not convenient to kneel in theatre seats, and so the Rev. Pat announced "We will stand to sing, and sit for the prayers. And don't try to put your heads into your boots when you are sitting, as an alternative to kneeling. Sit up and think when you pray. Remember prayer is thought."

Then he went on to tell them "The more we realize that we can be God's instruments, the better for us and other people and for God's work. Then he quoted the saying attributed to Antonio Stradivareus that "God could not make Antonio Stradivareus' violins without Antonio." He suggested that a good slogan for the times was the Archbishop of Canterbury's "it all depends on me" with the Dean of St. Paul's "It all depends on God." (Continued on page 13)



# The Lore of the Month — September

By C. J. Jenkinson

Two days dedicated to the Cross are still retained in the Calendar—May 3, "The Invention of the Cross", and September 14, "Holy Cross Day".

The Festival of the Invention celebrates the alleged finding of the Cross on Mount Calvary by St. Helena, the mother of Constantine the Great. The custody of the Cross was committed to the Bishop of Jerusalem. A magnificent church was erected on the spot and consecrated on September 14, 335, the day being marked in the Calendar as Holy Cross Day. The day is also known as the Feast of Exaltation, because it commemorates the annual exhibition of the Cross, to which pilgrims flocked from countries far and near.

A further incident is connected with this day. Having plundered Jerusalem, Chosroes, King of Persia, carried away a large piece of the Cross, which was subsequently recovered by the Emperor Heraclius. On his arrival at Jerusalem, Heraclius found the gates shut and heard a voice reminding him that the King of kings had not entered the city in pomp and splendour, but meek and lowly, and riding upon an ass. Thereupon Heraclius dismounted and entered the city barefoot, bearing the Cross upon his own shoulders.

As for social observances, from the following passage in the old play of *Grim the Collier of Croydon*, it appears to have been the custom to go a-nutting on Holy Cross Day:

"This day they say is called Holy Rood Day,  
And all the youth are now a-nutting gone."

According to an old MS. dated 1560, the boys of Eaton had a holiday for this purpose. Before leave, however, was granted the boys were re-

quired to write verses on the fruitfulness of autumn and the deadly cold of advancing winter.

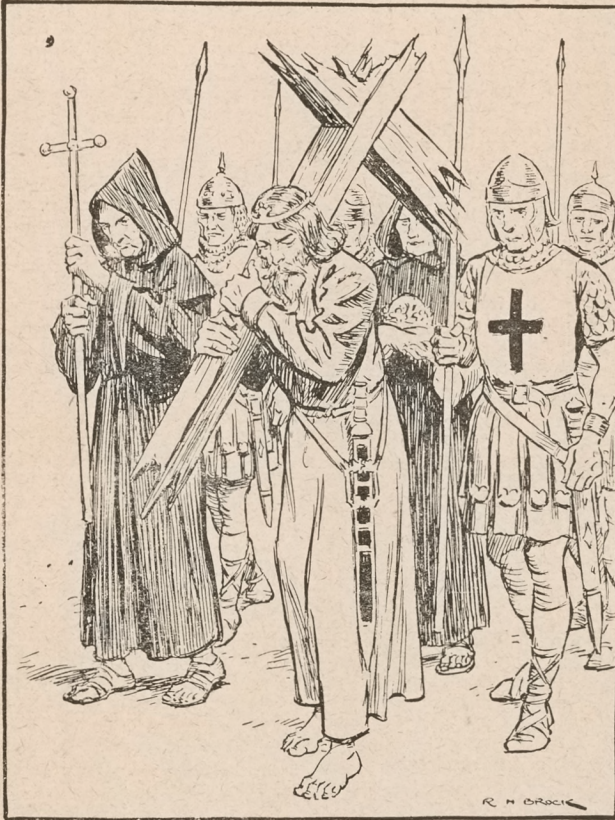
The Festival of *St. Michael and All Angels* has been observed on September 29 since the fifth century. It was no doubt retained in the Calendar in order to present to the minds of the people the benefits conferred by the ministry of angels.

St. Michael the Archangel is specially commemorated as the patron saint of the Church militant because of his record in the Scriptures as an angel of great power and dignity, presiding and watching over the Church. The office of weighing the souls of the good and bad against each other was anciently assigned to St. Michael, who is represented in the act on the Tower of Glastonbury and elsewhere.

The dedication to St. Michael was a great favourite of the Normans, probably owing to the fact that William the Conqueror landed in England on the Eve of St. Michael's Mass.

As with all other popular festivals, St. Michael's Day

was made an occasion of much family rejoicing. A table without a goose was somewhat of a rarity, and it became quite a popular saying that "If you eat goose on Michaelmas Day you will never want for money all the year round." Some date the origin of this custom to Queen Elizabeth, who was partaking of roast goose when she received news of the defeat of the Spanish Armada. The custom, however, was clearly in vogue previous to this time, for we read that in 1470 one John de la Hay was bound to render to his lord "one goose fit for his lord's dinner on the Feast of St. Michael the Archangel."





## Home Horizons



On our kitchen table, in a carton, are six tins. Each is a five-pound honey tin, and each is filled with rendered beef fat. The carton is ready for the transport which will take the fat and some jam to the east end of the city, fifty miles away, where there is never quite enough to eat for the children of the families on relief or low wage. In

many of those homes dripping on bread or toast, is considered a delicacy.

Those six tins of fate were brought by a busy countrywoman who knew we could always place such dietary additions. She lives on a big farm and has three small boys, the youngest only three, does Red Cross work and has little extra time. But she has been troubled over the fat allowed to go to waste in the village butcher shop. The butcher was perhaps worried too, but he seemed to know of no way of disposing of it except to bury it. When he was approached on the matter and asked to give the fat to be rendered, and told the purpose, he was both pleased and downright thankful. No thinking person wants to waste in times so drastic as the present, but it isn't everyone who thinks through and carries the idea to the practical and successful conclusion as the little lady of the farmhouse.

The first lot of fat which she tried out was not as good quality as this second, so it was sent to the Toronto Women's Patriotic League, which has made quantities of soap from dripping and fat too old for human consumption.

\* \* \*

### Red Cross Socks.

One of those stories of Red Cross socks being sold came so close to our village that it seemed necessary to prove it false, if future work were not to be affected. A young soldier on leave, last leave, he thought, before going overseas, told of applying for socks before he left camp, at a Red Cross supplies depot, and being asked for money in payment by the young woman in charge. He was telling his story to a friend, perhaps a little too eager to believe his tale, yet he seemed convincing to her, and declared himself willing to take his oath, if, as a soldier, he were permitted to do so. The friend did not stop to realize that a young woman would

never be in charge of Red Cross stores at a military camp, and would never be authorized to make a charge. However, the facts as declared by the soldier went to Red Cross headquarters in Toronto, and in a week or ten days back came the soldier's sworn statement, before his colonel, that he had never had socks from the Red Cross, had never said he had, and had never heard of money being given, or asked, for Red Cross socks.

Probably this story is sufficiently typical of countless instances which stir groups in many localities at some time or other. In this instance the denial is official, with military authority, and proves how lacking in foundation was the whole trouble. It is safe therefore to assume that there is no trace of fact in any of the tales, and to refuse to believe them in any part.

\* \* \*

### Aids to the Cook.

Every newspaper and magazine prints recipes and household hints without number. These are nearly always interesting, often helpful, and we must confess to a weakness for tearing many of them out—there is never a pair of scissors at hand so many of them have jagged edges and perhaps a gash of omission—and tucking them into a desk corner, to await a test before frying. But we must likewise confess that we take these recipes as hints rather than as specific directions. It seems rather lacking in imagination, when making up a suggested luncheon dish, for instance, not to be able to supply some worthy substitute for an ingredient not available. There are only a few basic recipes for cakes and the others are flights of fancy, so why not our own fancy as well as the very human cookery editor's!

Cookbooks are fascinating, and did time and means permit a collection of cookbooks of all ages, in the English printed word would have been made over the years. Enterprising persons are still writing cookbooks, despite Mrs. Beaton who took in her young stride—for she died in her thirties—every phase of household management, and from whom one can still obtain exclusive information. We rejoice in a number of good friends on our shelf over the

stove, to one of which we turn when pies are necessary, and to another for lemon sponge and those innocent-looking puddings which can be so dull, yet need not be; but of all the cookbooks we ever read or followed we are most devoted to "Cooking with a Grain of Salt". It is not as minutely accurate as some, perhaps, but it is a lively example of that imaginative cooking we mentioned before, and as a literary effort it ranks high. It might easily be found delightful reading by a chronic dyspeptic. Its author, Cynthia Brown, who alas died not long ago





and much too soon, had the most delicious sense of humour we ever encountered in the realm of sauces and saucepans.

Perhaps someone would like a simple recipe for Cruellers, or doughnuts if you prefer that name, although doughnuts as we knew them were made with yeast dough, which has been a favourite in the maritimes for generations. To our surprise and pleasure we came on this recipe in Mrs. Beaton's book not long ago. Here it is:

- 1 cup each, sour cream and brown sugar, and soda to sweeten the cream.
- 1 egg, salt, nutmeg, flour to stiffen and a teaspoon of baking powder if you wish, but not necessary.

Cut with doughnut cutter, or in balls, and fry in deep fat. If whole wheat flour is used you will have an entirely wholesome, as well as delicious, cake. During the Great War many dozens of these cruellers were made to send overseas to the Canadians in the trenches. The cream keeps the cruellers moist. It was customary in our family to make them in the proportion of "the brown bowl of thick sour cream and the same of sugar". This was approximately a pint and required 3 or 4 eggs.

\* \* \*

#### All Mills Grind White Now.

The other day we paid a visit to an old mill which still has its waterwheel and which we had hoped still had its mill stones. These, however, had been done away with, and the miller—one of the few left who knows how to "dress" the stones—seemed very certain that they had gone for good, even if the entire output of one stone-grinding mill is used for 100% whole wheat flour in a chain of Toronto restaurants. The miller we were visiting seemed a bit skeptical of human nature.

"It's the colour," he muttered, "the colour puts them off. They must have it white and the stone-ground with the germ in it is yellowish."

We knew the difficulties of storing any grain which contained the germ, but in addition, we were told, there are so many modern pests that must be reckoned with. The moth is now most to be dreaded; it may strike the empty bags lying in a heap and the mischief is laid for future destruction.

We were more pleased than ever that we had our own little handmill, since the possibility of getting entire grain flour seems so remote, unless we decide to make use of grain crushed for animals. But in our own small mill we can grind a bit of wheat, a little rye, hullless oats, if we do not wish to use them whole, as we do for porridge, or corn, which when scalded, does make good johnny cake. We are glad our family is not large we are bound to admit, but it is wise not to do too much at a time anyway.

It is a bit hard to determine the right commercial attitude in this matter. Too much home-grinding might affect the millers' profits, but surely the health of the family is of first importance. Bakers' bread is universally used, but it is surely not a duty on the part of the housewife to buy it if she can make it at less expense and higher nutritive return at home. Is it?

#### Reserve Stores.

No doubt storeroom shelves are packed with the results of the summer's canning and preserving and jellifying. And still there will be many wild fruits to be found in almost all parts of Canada that can be turned into food. Last year was an exceptionally late autumn in this section, and in October we were able to pick baskets of wild grapes and wild apples and make them into pints and pints of delicious jelly which went to our most needy causes. Choke cherries, which are hard to jell by themselves, with apple are quite simple and have a flavour most distinctive and very suitable as a relish with cold meats.

The old directions for making by crushing the fruit in a stone crock and letting it stand all night in a warm oven still holds good. That saves adding any water and so simplifies the process. But apple is a wise and welcome addition to any jelly.

We have peaches which were put into jars a year ago, covered with water and oven-cooked, but our particular stove is adapted to that delightfully simple method. We have raspberries and blue berries which look well so far, also scarlet runner beans and asparagus, but of the latter we have qualms. Vegetables are pretty tricky things with their quick chemical changes and we never feel competent to deal with them. But if the commercial pack is needed for overseas we can surely help ourselves, and a few others, with our own efforts. The announcement that tin would no longer be used in Great Britain for containers for various commodities, including soup, brought home the extent to which we depend on tinned foods. A pot of soup stock has such varied possibilities with the help of a can of this or that soup to give it another flavour, and one canned vegetable along with a winter one adds variety. So it is to be hoped that a good percentage of our home canned vegetables, which are no doubt to be found in cellars from Halifax to Vancouver, will keep without becoming "soured" or "mouldy".

\* \* \*

#### How Help Newcomers?

At the time of writing Canada's war guests are beginning to arrive in numbers. There will be many mothers with their own and perhaps other children, struggling to do so many tasks which they have never done before, and under decided handicaps. Some of them have been accustomed to nurses, servants and money and find themselves without any of these, while others will find themselves in such unaccustomed surroundings that it will be hard to accomplish as much. Here is a definite duty for the women of our Church, wherever the war guests may be settled. Could it not be announced in the churches they attend that they may have a helper or adviser or friendly counsellor whenever needed, so that they may learn to store fruit and vegetables for the winter if that is the problem, or be guided in buying supplies, or assisted in so many ways. The circumstances surrounding this influx is quite different to any other immigration and must be met in a different fashion. But it should be met quickly, and with simple friendly directness.





## SEPTEMBER

1. FIFTEENTH SUNDAY AFTER TRINITY.  
Giles 725.
8. Nativity of the Blessed Virgin Mary.
14. Holy Cross Day.
15. SEVENTENTH SUNDAY AFTER TRINITY.
16. Ninian Bishop of Galloway, 432.
18. Ember Day.
19. Theodore, Archbishop of Canterbury.
20. Ember Day.
21. **St. Matthew, Apostle, Evangelist and Martyr.**  
Ember Day.
22. EIGHTEENTH SUNDAY AFTER TRINITY.
26. Cyprian, Archbishop of Carthage, and Martyr, 258.
29. **St. Michael and All Angels.**  
NINETEENTH SUNDAY AFTER TRINITY.
30. Jerome, Presbyter and Doctor, 419.

### THE POWER OF GOD IN HUMAN LIFE House of Commons Manifesto

*The following manifesto signed by members of the House of Commons has been sent to us for publication. It is a matter for rejoicing when members of all political parties and religious convictions call the nation to recognize "the power of God in human life":*

We, as members of the House of Commons, recognize with profound gratitude the fine morale and unity in the nation at this time, in the face of peril threatened and the knowledge of the tragic and unspeakable suffering already inflicted upon the peoples of Europe.

We are glad of the lead which has been given by the Archbishops of Canterbury and of York and the Cardinal Archbishop of Westminster, the Moderator of the evangelical Free Churches, and other religious leaders, and desire to associate ourselves with them in their plea that only in high moral standards and deep spiritual convictions can we hope to maintain our fortitude in the dangerous times ahead.

The cause for which we strive is that which throughout the ages has called forth the spirit of sacrifice and through great suffering triumphed over evil.

We do not doubt that in this our day that spirit will bide with us and lead to victory.

In witness to that belief we, members of all political parties and religious convictions, desire to express our united support of those who through the Churches and by other means make plain the power of God in human life, holding that by waiting upon Him in prayer and working with our fellows in sacrifice we shall attain.

So by our service in these dark hours we may lift mankind on to a higher level in a new age.

### OUR CHURCH

Last month we noted that the General Synod of our Church, which is its highest legislative body, meets every three years. Between the meetings of the General Synod, the business of the Church is carried on by the Executive Council of General Synod and the three Departments of the General Synod, the Department of Missions, the Department of Religious Education and the Department of Social Service. The Executive Council and the three Departments meet annually except in the year of General Synod. Last year the meetings were in the city of Winnipeg, in the Diocese of Rupert's Land. This month they are to be held in the city of Stratford in the Diocese of Huron. It is expected that in 1941 the General Synod will meet unless the war prevents.

The representatives to these organizations are elected by the various Dioceses so that they work and speak for the entire membership of the Church. Every churchman and church woman ought to be interested in these meetings, not only because they cost the Church a large sum of money, but also because of the character of the work done at them. The distribution of the Church's income comes under consideration, the activities of the Departments and the Special Committees are passed upon and, more important, the future of the Church's policy and life is set forth by those who dream dreams and see visions. Great responsibilities rest upon those who represent their Dioceses in these important deliberations and their influence can be far reaching when they return to present to their Dioceses the claims and plans of the whole Church.

The progress of the Church, however, depends on the whole membership of the Church and from now until the conclusions of these councils fervent prayers should be made by all that God will so direct, govern and sanctify our leaders in their deliberations by His Holy Spirit, that by His blessing, the Kingdom of our Lord and Saviour Jesus Christ may be enlarged and extended even in these difficult days.



### Diocese of Montreal

Miss Ruth Spear of Breckenridge, Que., having completed her course at the Deaconess House, Toronto, has been accepted by Bishop Fleming and is leaving shortly for St. Luke's Hospital, Pangnirtung, Diocese of the Arctic.

There was a Service of Dedication and Farewell at St. Augustine's Church, Breckenridge, conducted by the Incumbent and assisted by the Rev. W. B. Morgan of Britannia and Woodroffe in the Diocese of Ottawa and of Gatineau Mills and Chelsea in the Diocese of Montreal.

A Marconi short-wave radio was presented to Miss Spear, the gift of a few members of Christ Church, Aylmer, Quebec, the W.A. and visitors who worship there during the summer months.

A sum of money was also presented to Miss Spear the gift of W.A. members and friends of St. Stephen's Church, Buckingham, Que., and the parish of Britannia and Woodroffe, Ontario.





# One Communion and Fellowship

SEPTEMBER

"Lord of the far horizons  
Give us eyes to see  
Over the verge of sundown  
The beauty that is to be;  
Give us the skill to fashion  
The task at Thy command  
Eager to follow the pattern  
We may not understand.

—Canon Vernon.

Month of Harvest Festivals, and the time of returning to school and getting ready for the winter's work. It was the seventh month of the old Latin year, arranged before the founding of Rome. When the Romans revised their calendar making January instead of March the first month, they planned to name the first six months for the glory of the gods, and the last six months for the glory of Rome. So the first six were named, but with the second half of the year they had trouble. July was named for Julius Caesar, and all saw the fitness in naming August for Augustus Caesar. But weak and vile men followed him; not even the slave-minded Romans, could call a month after such kings as reflected their vices. In a little while they hoped times would change and they would have good kings. But Rome was drunk with the blood of the saints, "which God could not pardon", so we read of her fearful decline and fall and we still call September number Seven; and it is when men seem unfit to work or mix with other men that we call them by numbers instead of names in our prisons.

Canada reaches away to the north, to where the earth ends in the frigid circle of the North Pole. The Mission to the Arctic is considered one of the greatest glories of our Canadian Church. We may say it began in 1820, when the Rev. John West, coming out to found the Church of Western Canada, saw Eskimos in their frail boats crowding around the ship to barter furs, whalebone and walrus teeth for tinware and especially knives. They also brought many models of sleighs, etc., carved from bone. Later he met Franklin, who thought quite highly of the Eskimos, and Augustus, an Eskimo guide who told him his people were ready to hear of the "Grand God". Learning when the Eskimos were expected at Fort Churchill with their season's catch of fur, he met them there and with Augustus as interpreter, he told them that the "Grand God" who made the world made and

loved all men. The Eskimos whose vague faith was mainly a belief in, and fear of, evil spirits, listened gladly.

Our Arctic Missions fall into three groups. First comes lonely Herschel Island, then comes Aklavik with its church, named for All Saints, and its hospital. Not many years ago this hospital was burned, and in the present building the last nail in its steps was hammered by Lord Tweedsmuir, the then Governor-General. The church and other mission buildings were largely framed of wood from trees uprooted in the spring floods. When the ice breaks, "and the Peace and Athabasca (their union makes the great Mackenzie), roar out recklessly to the sea", the Eskimos watching would go out recklessly to bring in an uprooted tree for the "Grand God's House".

There is also our central Arctic Mission at Coronation Gulf where the Coppermine River, known for its vast deposits of almost pure copper, enters the Arctic Ocean. The copper is at present hardly touched except by the Indians. Thus Coppermine river has its ominously named Bloody Falls where Samuel Hearne, the first white man to see them, also saw an Eskimo massacre by Indians seeking the copper. Today there is a Mission there, and our Mounted Police keep the King's peace among the Indians and Eskimos.

Going eastward we come to Baffinland. It is down the Strait here that our ships make their way to Hudson Bay. In Baffinland are the Church and hospital of St. Luke's with only ten beds, but who can tell the blessing it is to that lonely shore. It was in Baffinland that the first Christian Service, including the celebration of Holy Communion in the present bounds of the Dominion, was held, for in 1574 Sir Martin Frobisher on the "Anne Francis" landed in Baffinland looking for gold. While there he had a Service, the Chaplain, Master Wolfall, preached and administered Holy Communion. Baffinland, like the rest of the Arctic has its own beauty in the summer, in the winter too if one can admire ice formations and snow. During the Arctic summer the land is almost smothered with wild flowers. It is a Botanist's



Samuel Hearne.

paradise.

Our first missionary in the far north was the pioneer Robert McDonald. He was a Canadian; his father came out from Scotland to serve the Hudson Bay Company and while there was assigned to aid in the expedition of Sir John Franklin. Later when his time with the Company was served he married the daughter of a retired Company's officer, Miss Ann Logan, and took up land on the Red River. Robert, the second of their ten children, passed through the school and entered St. John's College under Bishop Anderson, who ordained him as priest. He worked first among the Ojibways, then



among the Tukudh, when he went on to the great Yukon valley. He did not work among the Eskimos at all. There he had some success in the work, though hindered rather than helped when a Roman Mission was started among the people. Then he was so seriously ill that his recovery was dispaired of and the Rev. William Bompas was called to go out to take his place. So, Mr. Bompas came but did not reach Fort Yukon till McDonald had recovered and was at work again. Mr. Bompas stayed working as his assistant.

William Bompas was London born, one of eight children. The father is believed to be the original Dicken's Sergeant Buzfuz in "Pickwick Papers". He died while the children were all young, and William, who was educated at home, for there was very little money for schools, was deeply interested in religious work. His family were Baptists, and was accordingly baptized by immersion when sixteen. Then he was articled to a firm of solicitors but he found the work hard, and, after seven years, his health gave way. He was home for a year thinking and reading much. The Greek Testament was his main study, and that seemed to lead him to our Church. He recovered his health and was confirmed. His great linguistic ability enabled him to add Hebrew to the Greek and Latin he knew already. He was accepted by the Bishop of London as a candidate for Holy Orders and was ordained. He offered himself to the L.M.S. but they thought him too old for the foreign field. He served as curate several years. Then Bishop Anderson, returning to England from the Northwest, asked for volunteers for that field. Bompas volunteered and went at once and finding Mr. McDonald recovered, stayed with him at

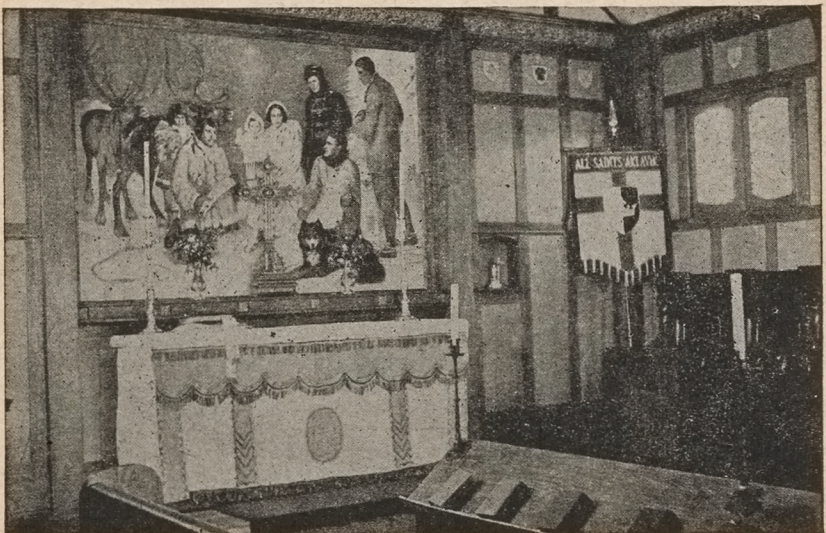


*An outdoor Service.*

Fort Yukon to learn the language and help in the work. Apostle of the Eskimos he is called, and the title fits, for no man did more and harder work for the Eskimos than this Englishman. One or two incidents of his work will illustrate it.

Travelling in the sun after the long dark time was past, he was smitten with snow blindness and for three days he stumbled on in darkness to an Eskimo village where he could rest. He thus described his life "first spend a night in the pigsty of a farmer: the difficulty you would have in wriggling into the sty through the hole only large enough for a pig was exactly my experience getting into the Eskimo houses. Also harness yourself to a wheelbarrow then blindfolding yourself you will be able to fancy me arriving snow blind and hauling my sledge

*(Continued on page 14).*



*Beautiful All Saints' Cathedral, Aklavik.*



## Comments Original and Otherwise

(Continued from page 6)

### THE VERY RESPECTABLE CHURCHMAN

The Living Church recently had an editorial in which this gentleman was described in a quite sarcastic fashion. He was represented as sitting in a prominent pew where a convenient pillar served to screen him from the preacher when he wanted to have a doze during the duller parts of the sermon. Each Sunday he put 50 cents on the plate because he felt he should set a good example. He was elected to the vestry, and at the first meeting he attended he heard the Church Treasurer announce that the coal bill was in arrears. A little later the Missionary Treasurer presented a statement showing the amounts received from the Red side of the envelope, and paid over to the Diocesan Missionary Treasurer. Whereupon we are told this "Very Respectable Churchman" was much troubled in spirit, rose up in his place, and asked "How can these things be? On the one hand the Treasurer of the Church reports a deficit in the coal bill. On the other hand we are told that money has been sent out of the parish to the Missionary Society. I move you, Fellow Vestrymen, that we do hereby instruct the Missionary Treasurer to pay his funds into the Parish Treasury, and that no cash be sent out of the parish until our bills are paid." He expressed strong disapproval of taking the bread from their own doorstep and pouring it down the icy mountains of Greenland, or of showering hard cash upon the black Hindus of Siam. "Let the cannibals boil the missionaries if they had a hankering for rabbit stew."

The Rector who was present explained that the money contributed for missionary purposes, was trust money, and that it would be dishonest to use it for parish purposes.

But Respectable Churchman could not see the point and stamped noisily out of the room.

Then the editor makes this comment:

"How many Churchmen of this calibre we have in all of our parishes! Of such, as of the Angel of the Church of the Laodiceans, the Lord might well say: 'I know thy work, that thou art neither cold nor hot: I would that thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spew thee out of my mouth.'"

Shortly after reading this editorial I came across an address by Bishop Walter Carey in which he wrote concerning the Sacrament of Baptism:

"It is a ceremony in which a person is admitted into the Family of Christ: and it is a **live** ceremony, not a dead one. For in Baptism the Holy Spirit brings the power and grace of Christ to bear on the baptized person, who thereby, by God's act, is made a member of Christ, a child of God, and an inheritor of the Kingdom of Heaven."

"It is a most tremendous act of God. If you are baptized as a child, then, later on, you must wake up to the joy and responsibility of being

God's child by baptism. This "waking up" is called conversion, and though conversion doesn't begin your membership in Christ—for that is already yours by baptism—yet it is essential or else God's gift will remain unused, unrealized, a buried talent."

The reason why we have so many Churchmen of the calibre referred to in the editorial, is that in our teaching there is so little emphasis laid on the necessity of the baptized Christian waking up to "the joy and responsibility of being God's child", the necessity of conversion. Far too often it is assumed that the individual who has been baptized and confirmed is a Christian in the full sense of the term. The "waking up" process is just as essential as the baptism.

### AS MAN TO MAN

That is the title of a series of broadcast addresses to the forces by Bishop Walter Carey, and now published in book form by Mowbray. There are eight addresses. The subjects dealt with are as follows, Are we intelligent animals or immortal persons? If immortal souls can we do without God? Some ideas about God. Daily difficulties. How does God help us? How God helps us to help others. The alternatives to Christianity. My own convictions.

I have, I think, read every book that Bishop Carey has published. I doubt if there is any living preacher who has a like faculty of discussing theological questions in language so readily understood by the ordinary layman.

In the preface to this little book he says: "I have never felt the least sympathy for those who decry true patriotism: perhaps it is because I have lived abroad so long that I love my country the more deeply and resent with passionate impatience anything that reduces England and the Empire to the second rate."

As an example of Bishop Carey's style I quote as follows from his first address:

"If you honestly think you are an animal and no more, then all I say henceforth is rot. You'd better by far go and play tiddly-winks, for it's a waste of your time to listen to hot air.

"But if you are an immortal soul—then if I honestly and sincerely (with all my affection and admiration for the Service) do my best to put before you the truths which immortal souls *should* weigh and study, then neither my time, *nor yours* will be wasted."

More recently The Church Times has been publishing weekly another series of addresses by Bishop Carey dedicated to "Service men and ordinary folk". The first of these is The Truth About Yourself. From that address I take this paragraph:

"Later on, I'll talk to you about the salvation which God offers to everybody so that they can defeat evil; and even at this stage, I tell you that Christianity isn't only a set of beliefs, or a message of hope, or a way of life, or a set of moral rules; Christianity means a *power of God*, coming from outside into a man or a woman's life, and lifting them clean above the sordidnesses and sins and emptiness of the average life. It's a *Power* not a sermon. It is Eternal Life given us as a possession."



## HOW ROOSEVELT PUT THE SITUATION

"We face one of the great choices of history. It is not alone a choice of government by the people versus dictatorship.

"It is not alone a choice of freedom versus slavery.

"It is not alone a choice between moving forward or falling back.

"It is all of these rolled into one.

"It is the continuance of civilization as we know it versus the ultimate destruction of all we have held dear—religion against godlessness; the ideal of justice against the practice of force; moral decency versus the firing squad; courage to speak out, and to act, versus the false lullaby of appeasement."

## SILVER LINING

Quite recently the following letter appeared in *The Church Times*. I confess to a good deal of sympathy with the writer.

Sir,—May one of the very large company of patient, enduring and usually silent attendants at various diocesan meetings, who provide the pretext for those who enjoy talking, and are, though silent, essential ingredients of the platform's enjoyment, express what I believe we the great majority feel to be a compensation of war conditions, and that is the surcease of conferences, meetings, committees, talk, resolutions, votes and all the rest of the solemnities. How enjoyable it is not to be troubled with summons hither and thither, but to be allowed to stay in our parishes and do our job there! AUDITOR.

## MR. CHURCHILL'S PRAYER

So concluded Mr. Churchill his Trinity Sunday broadcast:

"Centuries ago words were written to be a call and a spur to faithful servants of truth and justice: Arm yourselves and be ye men of valour, and be in readiness for the conflict, for it is better for us to perish in battle than to look on the outrage of our nation and our altars. As the will of God is in heaven, even so let Him do."

The words are an adaptation of Maccabees I: 58-60.

## TWO HEARTENING INCIDENTS

Chancellor R. J. Campbell is a regular contributor to a London Church paper. In a recent article he relates two facts which he says should put heart into us all. The first is an extract from a letter written to him by one "Whom not having seen I love", that wonderful missionary and inspirer of missionaries Canon Tyndale-Biscoe of Kashmir, North India. He wrote:

"I have just been reading your article in the *C.E.N.* of February 9th re 'The Presence and Help of God' and of soldiers finding it difficult to believe in God's presence, etc. This incident might be a help to such.

"When I was at home in 1920 a missionary's son, who had been through the war as a private and lost a leg, visited me, saying, 'I have read of your Kashmir school and of its social service activities and I should like to join up if you have room for me. But I must tell you I have lost my faith in the war and am an unbeliever.'

"So I asked him, 'Is it your wish to serve others and make this world a better world?' He answered, 'Certainly.' Then, I answered, 'you will do; for I know that in service you will find your faith all right.'

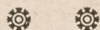
"He joined up and threw himself heart and soul into the work with my fellows. They loved him. He made himself one with them. He even climbed the mountains with the snowy heights and swam in icy streams, all with only one leg. After two years he returned home, became ordained, and is a beloved vicar, preaching Christ his Saviour. Through service and not through talk he found his soul. So much time is wasted in talk and thinking. By giving oneself for others,—that finds our souls,—or, in other words, following our Master.

"This may appeal to other privates at the front. These days are terrible. May the all-loving Father teach us through suffering if we refuse to learn in any other way. Life here is but a small affair compared to the life more abundant."

Dr. Campbell expresses the opinion that it was not only the work in which this man was engaged, but the atmosphere in which he was living that produced the change.

The other incident was the story of a young fellow of twenty-one years of age who had served in his church as a choir boy and bell ringer. He enlisted in the navy, leaving home directly after having made his Communion. He left a letter in the keeping of the ringers, in case he did not return. He died of rheumatic fever in Malta last April. His letter was marked "Not to be opened until my death". In that letter he wrote:

"I'm happy to say that I have kept on top all the time and I have never let it get me down. I hope that I did my duty to the end and passed away honourably. It has always been my wish to die that way, and I hope that I will be remembered . . . Please do your best to comfort Mum and Dad, and tell them that when the time came I was not afraid."



## ONE COMMUNION AND FELLOWSHIP

(Continued from page 12)

at the Eskimo camp; then the living there. Fat raw bacon tastes much like whale blubber." Mr. Bompas had however a steady Eskimo friend in the Chief Shipataitook. It was an extra hard winter: game had failed; the Eskimos were starving and with the unreason of savages blamed Mr. Bompas. He was to travel with them to one of the Company's forts but they planned to murder him on the way. Shipataitook however liked the Englishman. He had the name among his people for dreams that came true. Now he had a dream, or said he had. As they neared the fort, he said, the traders, and Cree Indians, all armed, lined the high banks on either side of the river. "Where is the missionary?" they shouted. "If he is hurt we will kill you all." Bompas was surprised the next day at the friendliness of the Eskimos. They watched over him as if terrified that he would get hurt. It was not till some years afterwards that he heard the truth.



## Recent Happenings

Lady Baldwin has made the suggestion that in these times of stress and anguish, every Church in England that has a flagstaff should fly its flag continuously as a token that that is what the country is fighting for, Christianity, as against the powers of evil.

\* \* \*

Although France has been accustomed in the past to conscript the clergy, and Frappist monks with their vows of silence have been compelled to serve in the army, Germany like most other nations has always exempted ministers. An announcement calling up all citizens born in 1904 and 1905 says that this applies to ecclesiastics.

\* \* \*

The Living Church reports that the Rev. Lewis Heck, Rector of a church in Baltimore, assisted at an operation at John Hopkins Hospital, by hypnotizing the patient, who then slept through the operation.

\* \* \*

In that excellent little paper "The Arctic News" it is reported that the Arctic Diocesan W.A. contributed last year \$834.24.

\* \* \*

Mr. Wendell Wilkie, Republican candidate for President of the United States, has been for several years a member of a fishing club in the Gatineau district of Quebec Province. If his election to the Presidency was entrusted to the fellow members of his club, he would be the unanimous choice.

\* \* \*

A day of continuous intercession on behalf of the Allied cause was held in Christ Church Cathedral, Victoria, B.C., in which Bishop Sexton and members of the Ministerial Association took part. In the evening Rev. A. E. Whitehouse of the Metropolitan United Church gave the address.

\* \* \*

Dr. Edward S. White, Rector of the Church of the Redeemer, Chicago, has been appointed chairman of a committee to collect information about clergymen whose names may be considered in connection with the vacancy caused by the death of Bishop Stewart.

\* \* \*

The Morrison oration, founded by the Chinese Community in Australia, in honour of the first Protestant missionary to their country, was delivered this year by Archbishop Mowl of Sydney. The Governor-General and Lady Gowrie were present.

\* \* \*

"The minister will be very pleased to hear of the illness of any members of the congregation, or of any mishaps that may befall relatives at present with the Forces." So wrote the editor of a parish magazine. It was not exactly what he meant.

\* \* \*

The Bishop of Wyoming speaking recently in his Cathedral said "Oceans are not deep, nor broad enough to save us. We trust in God, but our thinking must be straight, our hearts right, and our arms strong."

"My name is Juliana. My mother Wilhelmina is Queen of the Netherlands."

In this simple artless fashion did Princess Juliana introduce herself to the people of Canada in her first broadcast. Princess Juliana and her children are now living in Ottawa.

\* \* \*

The Italian entry into the war has awakened hopes in the hearts of all Abyssinians that they may be able to recover their independence.

\* \* \*

On last Empire Day General Smuts was seventy years of age. Forty years ago Prime Minister Churchill was on active service against the Boers in South Africa and General Smuts was his enemy. Today both are Allies in the same cause.

\* \* \*

On the Day of National Prayer Lord Derby spoke from the pulpit of Liverpool Cathedral.

\* \* \*

At a meeting of the Missionary Council of the Church Assembly last May it was announced that subscriptions and donations received by various missionary societies in England had decreased by more than \$330,000 since the beginning of the war.

\* \* \*

The youngest daughter of Princess Juliana of Holland was baptized in the private chapel of Buckingham Palace. The ceremony was performed by a minister of the Dutch Reformed Church.

### THE A.Y.P.A. AMBULANCE

Yes, we are going to buy an ambulance—if you haven't heard about it write to Norman Wadhams, 604 Jarvis St., Toronto, for information.

By September 15th \$2,000.00 must be collected so every single copper counts and every single member can help.

Our last campaign was most successful and \$500.00 has already been paid over to the "Western Hope".

Is your branch helping the Red Cross? One branch in Aylmer, Que., reports making 372 pieces for the Red Cross and have pledged their support to the Ambulance Fund.

Good work, Aylmer! Send us some more news soon.

Another thing! We are going to give you something—it's a brand new Program for the coming season compiled by the Research Committee and if you have not received a copy in your branch send to 604 Jarvis St. for same.

—Dominion Publicity, A.Y.P.A.

### Diocese of Quebec

The Bishop visited both the Magdalene Island and the Gaspé Coast after his return from a tour of Western Canada where he took part in Summer Schools and acquainted himself with missionary conditions in order to enable him to discharge his responsibilities as a member of the Executive Committee of the Missionary Society.



# One Hundred Years Ago

**Halifax, N.S., Ordination:** At St. Paul's Church on 9 September, 1840, Mr. W. Scovill, A.M., of King's College, Fredericton, and Mr. T. N. Dewolf of the Theological Seminary, New York, and Mr. Jamieson, Belfast, were admitted to the order of Deacon. (The Church.)

**Gaspé, L. C.:** The Bishop of Montreal is proceeding by steamer to the District of Gaspé in the Gulf of St. Lawrence, returning in September to visit Beauce and Megantic Counties. (The Church, 19 September, 1840.)

Note: The Bishop postponed his visits to Beauce and Megantic. He urged the formation of District Committees of the S.P.C.K. at Quebec, Montreal, Three Rivers, Sherbrooke, Fréligsburg, and New Carlisle. (The Church, 24th October, 1840.)

**L. C. Clergy on the Civil List:** Bishop Mountaint to the Gov.-General's Chief Secretary, dated Marchmont, near Quebec, 22nd September, 1840, submitting statement of that portion of the ecclesiastical establishment of L. C. paid by H. M. Government for the half-year. Nine names appear, viz.: the Bishop, £1045; the Rev. S. W. Sewell of Trinity Chapel, Quebec, £100; the Verger of the Cathedral, John Miller, Esq., £15; the Rev. Jos. Brown, Evening Lecturer of Quebec with St. Paul's Chapel attached, £75; the Rev. John Bethune of Montreal, £150; the Rev. S. S. Wood of Three Rivers, £100; the Rev. J. Reid of Fréligsburg, £50; the Rev. Micaiah Townsend of Caldwell and Christies Manors (Clarenceville), £50; the Rev. C. Caleb Cotton of Dunham, £50.

**Gaspé Marriage Licenses:** Writing at the same time the Bishop requested C. N. Montizambert to forward to him at Gaspé a packet of blank licenses and bounds for the use of the clergy of Gaspé. (Public Archives, S. Series.)

**Education Grants to Gaspé:** The Gov.-General's Secretary to the Bishop of Quebec, 13th October, 1840, acknowledging the Memorial from residents of New Carlisle soliciting pecuniary aid for education; and promising an early reply. (Public Archives, S. Series.)

**Quebec Church Book Room:** The Bishop to the Gov.-General's Chief Secretary, dated Marchmont 22nd October, 1840, requesting that no duty be charged on the 11 cases of S.P.C.K. books, valued at £444, for distribution amongst schools, libraries and the poorer classes. As I am about leaving Quebec for a fortnight I would beg the favour of an answer to W. McTavish, Esq., Secretary, or H. Jessupp, Esq., Treasurer, of Quebec Diocesan Committee of the S.P.C.K. (Public Archives, S. Series.)

Note: the duty was not remitted.

**Quebec—St. Paul's:** The Bishop having applied to Lord Sydenham for permission to transfer the Evening Lectureship of the Cathedral to St. Paul's (or the Mariner's) Chapel and having received permission, writes from Montreal on 26th October, 1840 acknowledging receipt of letter. The salary of the Evening Lecturer is to be paid from the Parliamentary Vote only so long as the present incumbent, Mr. Brown, holds the office. (Public Archives, S. Series.)

**Quebec, New Liverpool:** The foundation-stone of the new Christ's Church at New Liverpool on the south bank of the St. Lawrence was laid 9th September, 1840, by Mrs. Jane Price and Mrs. Eliza Patton; the Rev. Francis James Lundy, Pastor, Messrs. J. Jameson, T. Amiraux and J. Christie, Building Committee. The Rev. H. D. Sewell and C. F. Haensell took part in the Service. (The Church.)

**Quebec Ordination:** On 29th September, 1840. To order of Priest:—the Rev. J. Johnston for past two years at Bay of Chaleur now to have charge of **Clarendon** on the Ottawa; and on Sunday, 27th September, in the Cathedral, Quebec, the Rev. A. N. Guérout of River du Loup (**Berthier**); the Rev. W. King of **Bury**, District of St. Francis; the Rev. R. Lonsdell, M.A. of **Kingsey**; the Rev. P. J. Maning, Travelling Missionary in District of **Montreal**; the Rev. J. Torrence of **Mascouche** in Montreal District; the Rev. W. W. Wait of **Port Neuf, L.C.** (The Church.)

**Ordination at Toronto:** In the Cathedral Church by the Bishop on Sunday, 25th October, 1840: To order of Deacon—Thos. Earle Welby; Geo. Mortimer Armstrong, of King's College, London (to **Lowth**, District of Niagara); To the order of Priest:—Rev. Ebenezer Morris (to return to the Johnstown and Bathurst Districts on the **Ottawa**). (The Church.)

**Dundas, U. C.:** In W. Flamborough Township, not far from Dundas, in a clearing known as "M—e Settlement" consisting of Europeans. An account of their reception by the Church of England is given in "The Church" of 5th September, 1840. The Rev. Messrs. Wm. McMurray, G. C. Street, Flanagan, J. G. Geddes were present. The list of Candidates for Confirmation in the Town of Dundas, 9th September, 1840, is to be found in the Strachan Papers, Ontario Archives.

**Ancaster:** Letters Missive to the Bishop of Toronto, to institute and induct the Rev. William McMurray to the Rectory of Ancaster, in the District of Gore. October 22nd, 1840.

Candidates for Confirmation in the Village of Ancaster, September 9th, 1840. (Strachan Papers.)

**St. Catharines:** Letter, G. B. Harrison, Government House, Toronto, to the Bishop of Toronto. Reports that the Lieut. Governor is pleased to present the Rev. Abraham Fuller Atkinson to the rectory of St. Catharines to succeed the late Rev. James Clarke; that steps have been taken for the appointment of the Rev. Mr. McMurray to the Rectory of **Ancaster**; that as **Thorold** cannot be considered as a completed rectory, the Lieut. Governor does not feel at liberty to appoint the Rev. Thos. Brock Fuller to that parish. Recommends in future that "all the candidates" should "submit their claims for His Excellency's consideration who would then be in a situation to take the advice of the Head of the Church on the subject." October 2nd, 1840.

Letters Missive to the Bishop of Toronto, to institute and induct the Rev. Abraham F. Atkinson to the Rectory of St. Catharines, in the District of Niagara. October 22nd, 1840.



**Thorold:** Letter, James Hopkirk, Government House, to the Bishop of Toronto, stating that the Lieut. Governor is pleased to present the Rev. Thomas Brock Fuller to the rectory of Thorold. October 23rd, 1840.

Letters Missive, to the Lord Bishop of Toronto, to institute and induct the Rev. Thos. B. Fuller to the rectory of Thorold in the District of Niagara. October 27th, 1840. (Strachan Papers.)

**Louth:** Letter, James Hopkirk, Government House, to the Bishop of Toronto, stating that the Lieut. Governor is pleased to present the Rev. George Mortimer Armstrong to the rectory of Louth. October 27th, 1840.

**Belleville:** (Same to same.) Reports that His Excellency has been pleased to present the Rev. John Grier to the rectory of Belleville, and the Rev. W. F. Stuart Harper to the rectory of Bath; that as the Rev. Geo. Mortimer Armstrong and the Rev. Thos. Earle Welby are deacons, he cannot take any steps beyond the presentation to their charges of Louth and Sandwich, and that orders have been issued to prepare the Letters Missive to induct the Rev. Alexander Williams as rector of Cornwall. November 6th, 1840.

(Same to same.) Concerning the Memorial of the Rev. John Grier, Missionary to Murray in the Newcastle District, soliciting the appointment of Rector of Belleville. Wishes to know if the rectory is now at the disposal of the Government in consequence of the removal of the Rev. Mr. Cochrane. October 28th, 1840.

**Walpole Isle:** Letter, T. W. Keating, Sup't, Indian Affairs, Walpole Island, to the Bishop of Toronto. Urges that a clergyman of the Church of England be sent to Walpole Island, to combat the influence of the Methodists. September 23rd, 1840.

**Muncee Town:** Letter, John Wampum, Lower Muncee Town, to the Bishop of Toronto, telling of the work of the Rev. R. Flood and the benefits of Christianity. September 24th, 1840.

**Manitowaning:** Letter, Rev. Chas. C. Brough to the Bishop of Toronto, sending a list of persons baptized at the Indian Establishment, Manitowaning, and the settlers there. September 5th, 1840.

**Saulte Ste. Marie:** Letter, Rev. Frederick A. O'Meara, Sault Ste. Marie, to the Bishop of Toronto, enclosing a copy of the report sent on May 4th, 1840, to the Secretary of the Upper Canada Clergy Society, concerning his mission among the Indians. Has suggested taking six Indian children into the Mission House "in order that they might have the advantage of permanent instruction from which the roving habits of their parents preclude them." October 7th, 1840.

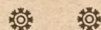
Same to same, sending a journal of his activities among the Indians, January 1st, 1840 to May 28th, 1840. Dated October 8th, 1840.



### "IF YOU CAN'T SMILE—"

In the vestibule of a certain hospital, visitors see a card bearing this advice: "Never utter a discouraging word while you are in this

hospital. You should come here only for the purpose of helping. Keep your hindering, sad looks for other places, and if you can't smile, don't go in."



## GENERAL BOARD OF RELIGIOUS EDUCATION

### PUPILS' EXAMINATIONS — 1940

#### Special G.B.R.E. Awards.

Through the kindness of individual Churchmen, interested in the work of the G.B.R.E., special awards are made available from year to year, in connection with the examinations conducted for Sunday School pupils.

All of these awards are given to the pupils taking the highest standing in the examinations based on the current year's Courses of study, and are in the form of either medals or books.

The successful candidates for 1940 are as follows:

#### Junior Graded and Uniform—Maurice Cody

##### Memorial Award:

Fred Heathcote, St. Paul's Church, Palmerston, Ont.

#### Senior Uniform—J. Beaumont Award:

Eileen Geoghegan, St. John's Church, Strathroy, Ont.

#### Senior Graded—James Nicholson Award:

Sheila Rees, St. James' Church, Armstrong, B.C.

#### Advanced Uniform—F. G. Venables Award:

Clarabelle Bisson, St. Andrew's Church, New Carlisle, Que.

#### Advanced Graded—Special G.B.R.E. Award:

Freda Campbell, St. Matthew's Church, Timmins, Ont.

#### Junior Bible Class—Muriel Brock Award:

May Parker, St. Alban's Cathedral, Prince Albert, Sask.

#### Junior Sunday School by Post—Archbishop

##### Stringer Memorial Medal:

Audrey Gibson, Netherhill, Sask.

#### Senior Sunday School by Post—

##### Major Hethrington Award:

Joan Sloman, St. Alban's Church, Capreol, Ont.

#### Advanced Sunday School by Post—

##### Muriel Brock Award:

Joyce Cooper, St. James' Church, Hazenmore, Sask.

#### The Religious Tract Society Awards.

For several years, the R.T.S. has very kindly awarded prizes of Bibles and other books to those writing on the G.B.R.E. examinations.

These awards are open to those who were not successful in obtaining G.B.R.E. Special Awards.

The number of awards available for any one school is determined by the number of candidates actually writing in that school.

The awards were distributed amongst the following Dioceses:

Algoma 9, Athabasca 3, Brandon 10, Caledonia 2, Calgary 8, Columbia 2, Edmonton 13, Fredericton 2, Huron 15, Kootenay 11, New Westminster 3, Niagara 13, Nova Scotia 4, Ontario 16, Ottawa 5, Qu'Appelle 17, Quebec 8, Rupert's Land 14, Saskatchewan 10, Saskatoon 17, Toronto 63.



## G.B.R.E. COURSES FOR 1940-1931

**Beginners**—No. 2—The Father's World.

**Primary**—No. 4—Love and Obedience.

**Junior**—No. 7—The Christian and His Saviour.

**Senior**—No. 10—The Christian's Loyalty to His Ideals.

**Junior Bible Class**—No. 13—The Christian's Calling.

**Young People's Bible Class**—No. 19—The Christian's Strength.

**Adult Bible Class**—Some Problems of Christian Living.

Nos. 2, 4, 7 and 10 are Text Books. No. 13 is in the Teacher's Assistant. No. 19 and Adult are in Bible Class Magazine.

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Other chapter titles are: "Scriptural Reasons for Giving"; "Our Lord's Teaching about Money"; "What is Meant by Giving to God"; "Some Practical Suggestions".

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Owing to the illness of his father, Rev. P. A. Rickard left this week for the east accompanied by his son Laurence. All our best wishes go with him.

### ST. PETER'S

THE REV. P. A. RICKARD

The parish of St. Peter's has very little to report as most of the church groups do not hold regular meetings during the holiday months of July and August.

We wish to express our thanks to Archdeacon Tackaberry, Mr. L. Exham, and Mr. A. W. Taylor, for taking the services during Rev. Rickard's absence on holidays.

Sunday School will not re-open until September 15th. All other branches of church work will get started to work again during the month.

## Rural Deanery of Metaskiwin

### CAMROSE

THE REV. A. WALLIS

#### In Memoriam

2nd September, 1939, Mr. F. W. Rowsell.  
"Thou wilt keep him in perfect peace . . ."

#### Baptism

John Douglas Dickson, Forestburg; Ian Ernest Lionel Broadway, Camrose.

We are glad to have our Rectory folks back. Wouldn't it be splendid if everyone came to Church as often as possible!

We heard one Sunday recently of the utter fearlessness of Christ. "... but I say unto you . . ." What? Everything that was ever worth saying. Things which have been fundamental of all the greatest Works, whether of art or of literature, and which have made strong men gentle, and timid people brave.

Things which have fired the spirit of a Nation and kept it's people from becoming brutes.

"But I say unto you . . ." "Love one another," "Judge not . . .," "Suffer the little children . . ." and so on; the majestic Christ with an understanding heart and a message for us all.

#### Sunday School

We have to congratulate the following young people on having merited Certificates in the Examinations set by the General Board of Religious Education:

Mervyn Devonshire, who also won the R.T.S. Prize, and chose a book; Grant Devonshire; Peter Gorovich; Alex Gorovich; Eric Ness.

### LEDUC AND MILLET

THE REV. A. ELLIOTT

These summer months have brought to us all more vividly the effects of the War. Many, perhaps most of our people, have relatives and friends in England who are now in constant danger of bombing and are perhaps to witness an attempt at invasion. Many young people we used to meet daily in our streets are away overseas, are being trained or are in some way taking their part in the great fight and crusade for Freedom. In many different ways we are all being affected. War speaks to us constantly every hour through our radios and is the chief topic of every newspaper and of most conversations. We see War in our picture shows at every performance. We have become War minded. We are as an Empire in the War, it has to be fought it has to be won, to be fought to victory as it will.

But what then? Are we then going on in the same old way or are we going to do some thinking and changing and doing. Is God still going to be kept in the background in our thoughts or neglected altogether or are we at last going to seek first the Kingdom of God and His Righteousness. We'll have to do some thinking beforehand and its up to you, and me and our friends next door and across the street and all the Smiths and the Browns and the Robinsons, but I have to start with me in other words we each have to start with ourselves.

Our Primate reminds us that we have not been worthy of the good gifts that God has given us so freely, that we haven't done our bit in the past in making this world the place God meant it to be. Let us see that this cannot be said of us in the future. Let us as members of Christ's church see to it that we are active working members taking our share, pulling our weight in all the things that are worth while.

There is a great need at this time for cheerful people, for happy faces, for encouragement and hopefulness for a faith which leads to work and it may well be that these are the things that are most needed to bring these anxious days to a satisfactory end.

In this parish, like others, we are starting a new Winter Season. We are so grateful to all who help in the work of the church. There is still much that could be done if the help was forth coming. We need Choirs, Altar Guilds, Sunday School teachers, leaders for boys and Young People and a Bible Class and discussion groups. If you can help with any of these please do so.

Our congregations have been small during the summer months, but the services have been taken each Sunday except for 4th August and at St. John's 11th August as well. We are very grateful to Archdeacon Tackaberry for taking all the services on 18th August and to Mr. Archie Bowker for his help at St. Paul's, Leduc, on 11th August.



ST. JOHN'S, SEDGEWICK  
ST. JOHN'S, SEDGEWICK; ALL SAINTS',  
LOUGHEED; ST. GEORGE'S, KILLAM

Mr. F. A. PEAKE (in Charge)

The past month has been quite a busy one in a number of ways. First, there was our Church Vacation School, held from August 12th to 16th, in conjunction with the Sedgewick United Church. The local trustees very kindly placed the school building at our disposal for the purpose. There were two sessions each day and these were divided into periods for handicrafts, religious instruction, and games. Director of the school was Miss Miss Hilda Law of the Children's Work Board in Edmonton and she has the assistance of the Rev. M. M. MacLean, the Student in Charge, and a willing band of volunteers helpers. Average attendance each day was about fifty and on the last afternoon there was held a demonstration of the work accomplished followed by a short concert, at which the parents were present. The success of the school which greatly exceeded our expectations was due to the splendid co-operation from all concerned.

The Boys' Camp was held at Hardisty Lake in the following week with sixteen boys gathered from the different parishes present. The weather was, on the whole, kind to us and the boys, many of whom were at camp for the first time, enjoyed the experience. Our thanks are due to Mr. Halsall who took the Sunday service at Killam thus releasing Mr. Peake, and to the people of Lougheed who willingly acceded to cancellation of their service. We were very pleased to have with us, for part of the time at least, Mr. Vincent P. Cole, student in charge at Hardisty, who also took the evening service at Sedgewick on the Sunday night.

The people of Lougheed have been quite busy during the month in efforts to make ends meet. The W.A. held a very successful tea at the home of Mrs. J. R. Routledge, and a few days later another entertainment was held in Green Valley school when Mr. Peake gave an illustrated lecture entitled, "The English Cathedrals." Before and after the lecture solos were rendered by Mrs. T. Scott, and Mr. J. A. White. As a result of these functions the stipend is paid up to date, and the insurance premiums and clergy pension assessments have been paid.

The Sedgewick W.A. also held a tea during the month at the home of Mrs. G. W. Ambrose as a result of which they were able to pay off most of the remainder of the bill for the installation of the vicarage furnace.

The Rev. H. O. T. Burkwall, who has been recently appointed as District Secretary of the British and Foreign Bible Society, visited Sedgewick recently. His account of his experiences in the work of the Society in China was much appreciated.

## Rural Deanery of Wainwright

ST. MATTHEW'S, VIKING

THE REV. J. ANDERSON

During the past two months a number of members of our congregation have been on holidays. We hope that all have had an enjoyable and healthful summer.

Mr. and Mrs. Miller and Miss Shirley Miller have moved to Wainwright where Constable Miller will be in charge of the R.C.M.P. work. We are sorry to lose these members of our congregation. Mrs. Miller has been a member of the W.A. for many years and both Mr. and Mrs. Miller have at various times served on the Vestry.

The W.A. entertained at a farewell tea for Mrs. Miller at the home of Mrs. A. E. F. Cory.

The meetings of the Viking W.A. will be resumed in September after the holiday recess.

The Rodino W.A. continued meeting during the summer months. Mrs. Laidler, Sr., was hostess for August. The members will meet at the home of Mrs. Beckett the third Thursday in September.

We would like to make our grateful acknowledgments to Mrs. Bird for the beautiful flowers she has supplied each week for the church. Mrs. Bird's kindness in this offering to the beauty of our services has been made for the past three years. The congregation is much indebted.

**Baptisms**—Joan Shaw, Jacqueline Iona Lever, Reginald Henry Vandervatte.

### HOLY TRINITY, TOFIELD

The Annual Sunday School and Congregational Picnic held at Lakeview on July 31st proved very enjoyable. Bathing and ball games were the chief attraction. A bountiful lunch was provided and partaken of outdoors. We missed our Lindbrook friends this year. This was partly due to another district event scheduled on that day. Thank you Mr. Dunn, Mr. Bailey and Mr. Weatherill for supplying cars. We had the privilege of visiting the Scout Camp on that day and noted the ideal location as well as the healthy tan of the boys. Ralph and Buddy, who had the honor of being Patrol leaders, along with Percy Young and Rev. Burgomaster, were the only ones attending from our church. About sixteen in all attended camp. Arnold Swift also assisted the Scoutmaster, Rev. Burgomaster. The weather was also perfect for the Annual Garden Party and Chicken Supper held on August 8th at the J. W. Robinson home and grounds. The supper was excellent and credit is due the W.A. and friends for supplying and serving the attractive repast. The Juniors also sold lemonade, a few vegetables and flowers. Counter attractions were tennis and "Muldoon's" ducks—a home-made ball throwing game.



The August Number of "The Living Message" mentioned that Ralph Bailey had won a Certificate of Honorable Mention in Grade A Senior in the Dominion Mission Study Book Examination, and that George Weatherill (8 years last July) had won a Dominion Certificate of Honorable Mention in Grade B Junior. These papers were written last spring. A letter was also received recently by the Superintendent, Mrs. J. W. Robinson, that all the Juniors had passed the Dominion Examination, the standing being: Honorable Mention, Ralph Bailey; George Weatherill. Pass, Betty Weatherill, Lorna Swinton, Marjorie Bailey, Buddy Sinclair.

**Services**—August 4th, Holy Communion at 11.30 a.m., also a baptismal service which was very impressive and witnessed by a large congregation. At 7 p.m., Farewell Service by Rev. Burgomaster, to which the Scouts and their parents were especially invited. It is hoped the boys and all present will remember the minister's words stressing manliness, courage, devotion to duty, and that church attendance does not class one as a "sissy" but that we are expected to be "God's faithful soldiers" for all time, until the end, each day and every day. There was good material in that group of young Scouts, but why were the parents absent? Those boys needed to be supported and the church should have been filled that evening—parents are needed more than ever today to be living examples and witnesses for Him Who bore so much for us.

August 11th and August 18th at 7.30 p.m.—These services were ably conducted by Mr. J. W. Robinson. August 25th at 7.30 p.m., Mr. Taylor of Edmonton kindly held service for us.

Sunday School has been held regularly.

Percy Young received a gift of a Snapshot Album from the Young People before leaving for Fort Chipewyan with Rev. Burgomaster and wife. Percy has been faithful at Bible Class and Church and we wish him every happiness and trust he will be successful and keep well.

Rev. Burgomaster and Nora, along with Percy Young left Tofield early Monday, August 5th. There was a good deal of packing and settling up to be done and they must have been very tired. We have enjoyed having them with us so much and trust that their new life at Fort Chipewyan will prove happy and comforting to them. Tofield's loss is Fort Chipewyan's gain.

**Baptism**—August 4th at Tofield, Joan Bessie Weatherill.

## ST. THOMAS', WAINWRIGHT; ST. MARY'S, IRMA AND ST. MARGARET'S, BATTLE HEIGHTS SCHOOL DISTRICT

Slowly the summer months and weather are coming to a close. We already feel the cooler winds, and see the days shorten by a few hours. Soon all holidays will be over, and we shall begin our fall and winter gatherings together once more.

It certainly seems as if many have been scattered abroad during these three or four summer months. Many, no doubt will have worshipped God along with other folk; many will have been too far from the church to attend; and others still, as we have welcomed them from other congregations, have gathered with us in "our" churches to offer our praises and thanksgivings to Almighty God. In these days, as in all days, we need the strength that is given to us as we gather together with others who seek to love and serve the Lord. We must remember that this matter of church gathering is one of the cardinal laws of continued strength to Christians. So many sincere followers of Christ lose their "First love" for their Master simply because they have "lone-wolfed-it." Or, to put it another way; they have become the "Orange that got skinned, because they left the bag." Very few Christians can claim to be able to stand alone in this life. Thus, when there is an appeal for church attendance, those who make it are not only thinking about swelling their numbers, or adding to their revenue, but rather "that we may be one" and strengthened in devotion to Christ. Therefore this appeal is to all who read it, that they may lay to heart their own need of fellowship with others who seek to serve Christ as they do.

We are glad to report that the venture of faith of the ladies of the Battle Heights W.A. was richly rewarded. The garden party and silver tea lunch which they presented was to great success. They never attempted anything like that before. Silver teas and farmers was not a common combination; but to the contrary, it provided many people the opportunity they always seek namely, "a get-together," and they do the rest. That, they did, and they also rewarded the women very well for all that it meant to them.

The Irma ladies also wish to report their tea success of a month or so ago. Again, the kindness of the many seems never to fail to encourage the few who seek to do their best to support their cause.

The August meeting of the Battle Heights W.A. was held at the rectory at Wainwright. For a long time the rector and his wife have sought this opportunity to be the host and hostess to these ladies. Everything seemed to fit in very well to make for a congenial gathering for fellowship, business and a "cup of tea."

What about Wainwright? "All's quiet on the western front" seems to answer that question. But it won't be long till the whole Sunday School, young people's organizations and W.A. will be going at full force. However, in them all we will miss the faces of a few of our young men who will be serving in the forces of His Majesty. Let us not forget to pray for them. They are not only serving their country, but they are serving you and me in their training at home or abroad.

A long struggle with sickness was brought to an end, in the passing of this life of Mr. William Inklin, of Irma. A home-loving father, a true soldier and one devoted to his church. "May light perpetual shine upon him."



# Rural Deanery of Pembina

## MAYERTHORPE AND DISTRICT

THE REV. CYRIL CLARKE

I am glad that Canon Gower recorded, in the last issue of "Church Messenger" the sentence uttered by Bishop Carrington of Quebec—"We must put away our playthings and grapple with the grim realities before us." These words were addressed to the young people of the church but, in very truth, they should be taken to heart by every man and woman.

During the month of August I have looked at the many empty seats in St. Luke's Church, Mayerthorpe, and wondered just how many of us are facing the "grim realities before us"? Whilst the "things of the world" have been attended with consistent regularity, "the things which belong to our peace" have been passed by with a like consistency by the many. This should not be so; **must not** be so.

Some are probably wondering why our church bell is rung each noon. It is a call to prayer wherever you may be . . . in the field, in the store, or at the stove preparing your mid-day meal. And those living near to the church should try to spend if only a few moments in the House of God.

Must I say something about financial support? I wish it was not necessary. But it is. We cannot meet our obligations unless **every** member supports regularly. Neither is it fair to allow the few to carry **all** the burden which, after all, is not so tremendous.

**The members of the W.A.** who helped to make the recent Garden Fete so successful are to be congratulated on the result of their efforts. It was a very happy day in spite of the threatening clouds and the Mayerthorpe Brass Band played no small part in the success. We must have more of these events next year.

Our Harvest Service will be held on Sunday, September 22nd at 11 a.m. Whilst giving thanks to God for blessings received let us, at the same time, re-dedicate ourselves to His Service.

### Padstow

Quite recently, an affair was held in the Parish Hall at which a silver collection was made. It was a happy thought which prompted the sponsors to buy War Savings Certificates for the benefit of the church at some future date.

Another encouraging note in Padstow is that the W.A., through faithful work, has now paid off the debt on the parish hall.

Harvest Service: Sunday, September 22nd at 3 p.m.

### Greencourt

It would almost seem that I forgot the little congregation in my "news" but, here is a church which has a congregation of "direct givers." Much quiet, yet solid work is being done in the Sunday School which must eventually strengthen our numbers.

Harvest Service: Sunday, September 22nd at 7.30 p.m.

### Other Harvest Services

LONIRA—Wednesday, September 11th, 7.30 p.m.  
STANGER—Sunday the 15th, 11 a.m.  
SANGUDO—Sunday the 15th, 3 p.m.

### Holy Baptism

Patricia Leone Hazen, July 28th; Donald Clifford Adair, July 28th; Allan Mark Wright, July 28th; Florence Georgina Chappin, July 28th; Muriel Grace Smith, August 11th; Daphne Jill Walker, August 18th.

### Holy Matrimony

Ernest Allen Fryer—Ellen Charlotte Dixon, August 20th, 1940.

## EDSON AND ST. PAUL'S MISSION

It is with the deepest regret that our parish has bidden Godspeed to our Rector, the Rev. T. J. Matthews, who has left for his new duties in the parish of Coaticook, Quebec. Mr. and Mrs. Matthews have so endeared themselves to us all that the parting is quite a wrench to our hearts. Not only has the Rev. Matthews won an unusual depth of affection and respect from his parishioners, but his gifts and boundless energy have made themselves felt in various branches of community work. Our good wishes go out with him and his family in their new sphere.

On the 16th of August a social evening was held in the Parish Hall, which was well attended. We enjoyed having with us a number of people from the country districts. The evening opened with a program, the chairman for which was Mr. W. L. Hammett, of Foothills, who made the journey here to represent friends on that part of the Coal Branch. The following took part: Mrs. Broughton, Rev. T. J. Matthews, Mr. S. H. Cliffe, Mr. Hardacre, Mrs. Elliott, Eileen Elliott, Mrs. T. J. Matthews, and the Rev. John Low, minister of Edson United Church, who made a very appropriate farewell speech in honor of our Rector and his wife. After the program, lunch was served, and Mr. E. H. Tucker, People's Warden, presented Mr. Matthews with a cheque on behalf of the parish members, with a few heartfelt remarks in which we all shared. In his reply, Mr. Matthews paid just tribute to Mrs. Matthews, for her help and share in his efforts, and to his father, the Rev. J. C. Matthews for his inspiration and guidance.

Mrs. Dobson, President of the W.A., presented Mrs. Matthews with a gift on behalf of that organization, and Evelyn Moore also presented her with a gift on behalf of the Intermediate W.A. To both these presents, Mrs. Matthews made a very charming reply.

Last Sunday evening, the Rev. Matthews gave his farewell service to a large congregation; he was assisted by the Rev. John Low.

Services till the end of this month will be conducted by the Rev. J. C. Matthews.



# Clergy List

Name	Address
Rt. Rev. A. E. Burgett, M.A., D.D., Bishop .....	9807 106th St.
Rev. Canon S. F. Tackaberry, M.A., B.D.	11717 93 St.
Rev. Canon C. F. A. Clough ....	On Active Service

## RURAL DEANERY OF EDMONTON:

### All Saints'

Rev. Canon A. McD. Trendell...	10523 99th Ave.
Rev. L. D. Batchelor.....	10126 117th St.

### Holy Trinity

Rev. Canon G. G. Reynolds, Rural Dean,	8319 101 St.
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### Christ Church

Rev. Canon G. P. Gower.....	12110 102nd Ave.
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### St. Faith's

Rev. W. M. Nainby.....	11841 93rd St.
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### St. Stephen's

Rev. J. C. Matthews.....	9537 109th Ave.
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### St. Peter's

Rev. P. A. Rickard.....	10744 111th St.
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### St. Mary's

Rev. C. Storey.....	11209 68th St.
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### St. Luke's and St. John's

Rev. W. H. Hatfield .....	9014 85th Ave.
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### St. Mark's

Rev. P. A. Rickard.....	10744 111th St.
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### St. Paul's

Rev. D. Elliott .....	
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### Good Shepherd

Rev. C. Storey.....	11209 68th St.
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### Rife

Rev. W. de V. A. Hunt.....	
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### Fort Saskatchewan

Rev. G. Schultz (Special License) .....	
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Rev. W. Edmonds .....	11146 91st Ave.
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## RURAL DEANERY OF VERMILION:

Rev. Canon W. Leversedge, Rural Dean, Vermilion	
Rev. L. A. Bralant .....	Manville
Rev. J. Dicker .....	Kitscoty.
Mr. A. E. Peterson . . . . .	Frog Lake.
Rev. G. G. Austin .....	Vegreville.
Rev. R. S. Faulks .....	Clandonald.

## RURAL DEANERY OF WETASKIWIN

Rev. A. Wallis .....	Camrose.
Rev. W. Elkin .....	Ponoka.
Rev. A. Elliott .....	Leduc.
Rev. W. Elkin .....	Provost.
Rev. P. J. Disney .....	Hardisty.
Mr. Peake .....	Sedgewick.
Rev. Geo. Mackey .....	Breton District

## RURAL DEANERY OF PEMBINA:

Rev. Canon G. McComas.....	Jasper.
Rev. C. Clarke.....	Mayerthorpe.
Rev. C. E. F. Wolff .....	Barrhead.
Rev. T. J. Matthews .....	Edson.
Rev. Colin Cuttell.....	Wabamun.
Rev. N. J. Godkin .....	Cadomin.

## RURAL DEANERY OF WAINWRIGHT:

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Sister Isabel

Sister Mary Beatrice

Sister Lillas

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Miss E. Higgs .....	Drayton Valley.
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